COLLECTANEA EVANGELICA;

OR

SELECTIONS FROM THE GREEK TESTAMENT

CONSISTING OF PORTIONS OF THE

FOUR GOSPELS ARRANGED IN CHRONOLOGICAL ORDER,

FORMING A CONNECTED HISTORY OF THE

PRINCIPAL EVENTS IN THE LIFE AND MINISTRY OF JESUS CHRIST.

WITH NOTES AND A LEXICON.

TO BE USED IN CONNECTION WITH THE AUTHOR'S "GREEK LESSONS."

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PREFACE.

The following work is intended to promote the critical study of the Scriptures, at an early age, and has been prepared with especial reference to its introduction into Schools. Being divided into convenient sections, with the lines of the pages numbered for easy reference, illustrated by Notes, and provided with a short yet comprehensive Lexicon, it is much better suited to the purpose of a school book than the ordinary Greek Testament, which, being without these advantages, is generally repulsive to the youthful student.

The selections from the Gospels have been made with care, so as to maintain a regular narrative of all the principal events in the life of the Saviour. These selections are connected by a continuous chain of Headings, and present to the student the novel and attractive feature of a compendious HARMONY OF THE FOUR GOSPELS. Beneath the several Headings will be found the locality, the Gospel from which the extract is taken, and the time of action; the initials V. Æ. stand for Vulgar Æra.

The author has adopted for the text, the Rev. Dr. Robinson's edition of Hahn's Greek Testament. The words in brackets are wanting in the best manuscripts. In the harmonical

arrangement of the work, he has availed himself of the labors of Drs. Robinson, Jarvis, Newcome, and other harmonists; and in the preparation of the Notes and Lexicon has made free use of the works of Drs. Bloomfield and Robinson, to all of whom he would express his obligations. In order to obviate the difficulty of transmitting proof-sheets, the reading of the proofs was performed for me by Mr. A. H. Guernsey, of New-York, to whose care and experience the book is indebted for that accuracy of text, so important in works of this class.

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BALTIMORE HIGH SCHOOL,
May, 1847.

COLLECTANEA EVANGELICA.

FROM THE BIRTH OF CHRIST TO THE TEMPTATION.

ΚΕΦΑΛΗ α'.

ANNUNCIATION OF THE FORERUNNER OF JESUS.

An angel announces to Zacharias the birth of a son, who was to be the messenger of Messiah.

Jerusalem.	LUKE I 5—25	B V. Æ. 6.

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας, ἱερεύς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ. Ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ κυρίου ἄμεμπτοι. Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἡ Ἐλισάβετ ἦν στεῖρα, καὶ ἀμφότεροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. Καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. Ὤφθη δὲ αὐτῷ ἄγγελος κυρίου, ἑστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυμιάματος· καὶ ἐταράχθη Ζαχαρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν. Εἶπε δὲ πρὸς αὐτὸν ὁ ἄγγελος· Μὴ φοβοῦ Ζαχαρία· διότι εἰσηκούσθη ἡ δέησίς σου· καὶ ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Καὶ ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ

πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. Ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πίῃ· καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλίου, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἑτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον. Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ ἄγγελος, εἶπεν αὐτῷ· Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρός σε καὶ εὐαγγελίσασθαί σοι ταῦτα. Καὶ ἰδού, ἔσῃ σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ᾽ ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου οἵτινες πληρωθήσονται εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν, ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς, καὶ διέμενε κωφός. Καὶ ἐγένετο, ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα· Ὅτι οὕτω μοι πεποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

ΚΕΦΑΛΗ β΄.

ANNUNCIATION AND SALUTATION OF THE VIRGIN.

As an angel had announced the messenger, so an angel of the highest order announces the birth of Christ. Whose incarnation immediately takes place.—March 25.

Nazareth.	LUKE I. 26—38.	B. V. Æ. 6

Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρέτ, πρὸς

παρθένον μεμνηστευμένην ἀνδρί, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυΐδ· καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ. Καὶ εἰσελθὼν ὁ ἄγγελος πρὸς αὐτήν, εἶπε· Χαῖρε κεχαριτωμένη· ὁ κύριος μετά σοῦ· εὐλογημένη σὺ ἐν γυναιξίν. Ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. Καὶ ἰδού, συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυΐδ τοῦ πατρὸς αὐτοῦ· Καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σε, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον, κληθήσεται υἱος Θεοῦ. Καὶ ἰδού, Ἐλισάβετ ἡ συγγενής σου, καὶ αὐτὴ συνειληφυῖα υἱὸν ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ. Ὅτι οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριάμ· Ἰδού, ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου. Καὶ ἀπῆλθεν ἀπ᾽ αὐτῆς ὁ ἄγγελος.

ΚΕΦΑΛΗ γ'.

VISIT OF THE VIRGIN TO THE MOTHER OF THE BAPTIST.

Mary the mother of Jesus goes into the hill-country of Judea to see her cousin Elizabeth, immediately after the incarnation of our Lord.

Hebron.	LUKE I. 39—45.	B. V. Æ. 6.

Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλισάβετ. Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεφώνησε φωνῇ μεγάλῃ καὶ εἶπεν· Εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημέ-

νος ὁ καρπὸς τῆς κοιλίας σου. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρός με; Ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κυρίου.

Hymn of the Virgin.

Καὶ εἶπε Μαριάμ· Μεγαλύνει ἡ ψυχή μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου, ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γάρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ· καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς γενεῶν τοῖς φοβουμένοις αὐτόν. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων καὶ ὕψωσε ταπεινούς. Πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλε κενούς. Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα. Ἔμεινε δὲ Μαριὰμ σὺν αὐτῇ ὡσεὶ μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.—Luke I. 46–56.

ΚΕΦΑΛΗ δ'.

BIRTH OF THE BAPTIST.

John the Baptist is born; and his father, who had been dumb, receives again the power of speech.—June 24.

Temple	LUKE I. 57—66.	B. V. Æ. 5.

Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν. Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε κύριος τὸ ἔλεος αὐτοῦ μετ᾽ αὐτῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἦλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι

τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· Οὐχί, ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτήν· Ὅτι οὐδείς ἐστιν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. Ἐνένευον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. Καὶ αἰτήσας πινακίδιον ἔγραψε λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. Ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες· Τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ.

Prophecy of Zacharias

Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προεφήτευσε λέγων· Εὐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραήλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαυὶδ τοῦ παιδὸς αὐτοῦ, καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ, σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς, ποιῆσαι ἔλεος μετὰ των πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ, ὅρκον ὃν ὤμοσε πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν· τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ῥυσθέντας λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ πάσας τὰς ἡμέρας [τῆς ζωῆς] ἡμῶν. Κα σύ, παιδίον προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ πρὸ προσώπου κυρίου, ἑτοιμάσαι ὁδοὺς αὐτοῦ, τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.—Luke I. 67–80.

ΚΕΦΑΛΗ ε΄.

AN ANGEL APPEARS TO JOSEPH.

Joseph intending to put his betrothed away, is warned of an angel not to do so.

Nazareth. MATT I. 18—25. B. V. Æ 5.

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδού, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ, υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἰδού, ἡ παρθένος ἐν γαστρὶ ἕξει, καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὅ ἐστι μεθερμηνευόμενον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ, καὶ οὐκ ἐγίνωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

ΚΕΦΑΛΗ ς΄.

NATIVITY OF CHRIST.

Christ is born at Bethlehem, and laid in a manger. Angels announce the event to the shepherds of Bethlehem.—December 25.

Bethlehem LUKE II. 1—7 B. V. Æ. 5.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας

Κυρηνίου. Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυΐδ, ἥτις καλεῖται Βηθλεέμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυΐδ, ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικί, οὔσῃ ἐγκύῳ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

The Nativity announced to Shepherds.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. Καὶ ἰδού, ἄγγελος κυρίου ἐπέστη αὐτοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ· ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ, ὅς ἐστι Χριστὸς κύριος, ἐν πόλει Δαυΐδ. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον κείμενον ἐν φάτνῃ. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν θεὸν καὶ λεγόντων· Δόξα ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία. Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ᾽ αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. Ἡ δὲ Μαριὰμ πάντα συνετήρει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.—Luke II. 8–20.

ΚΕΦΑΛΗ ζ.

THE CIRCUMCISION AND PRESENTATION.

When brought to the temple, the aged Simeon and the prophetess Anna recognize in the child the promised Messiah. The Circumcision took place Jan. 1; the Presentation the fortieth day after his birth.

Temple — LUKE II. 21—28 — B. V. Æ. 5.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωϋσέως ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ κυρίῳ, (καθὼς γέγραπται ἐν νόμῳ κυρίου· Ὅτι πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ κληθήσεται,) καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου, ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν. Καὶ ἰδού, ἦν ἄνθρωπος ἐν Ἱερουσαλήμ, ᾧ ὄνομα Συμεών· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἅγιον ἦν ἐπ᾽ αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χριστὸν κυρίου. Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν θεὸν καὶ εἶπε·

Simeon's Benediction.

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν, φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσραήλ. Καὶ ἦν Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. Καὶ εὐλόγησεν αὐτοὺς Συμεών, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ· Ἰδού, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλε-

γόμενον· καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. —Luke II. 29-35.

Anna's Prophecy.

Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ, αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα ὡς ἐτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καὶ ἡμέραν. Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστᾶσα ἀνθωμολογεῖτο τῷ κυρίῳ καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱερουσαλήμ.... Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ᾽ αὐτό.—Luke II. 36–38, 40.

ΚΕΦΑΛΗ η´.

THE MAGI LED TO JESUS BY A STAR.

A star leads the wise men from the East to the child and his mother. They offer gifts, gold, frankincense, and myrrh.—About Feb. 8.

Bethlehem	MATT. II. 1—12.	B. V. Æ. 5.

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδού, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες· Ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ᾽ αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ᾽ αὐτῶν, ποῦ ὁ Χριστὸς γεννᾶται. Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου· Καὶ σὺ Βηθλεέμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραήλ. Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρι-

βωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδού, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. Καὶ χρηματισθέντες κατ' ὄναρ, μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

ΚΕΦΑΛΗ θ'.

FLIGHT INTO EGYPT AND MASSACRE OF THE INNOCENTS.

Warned by God, in a dream, of Herod's murderous intentions, Joseph flees into Egypt with the young child and Mary his mother.

Bethlehem.	MATT. II. 13—18.	B. V. Æ. 5.

Ἀναχωρησάντων δὲ αὐτῶν, ἰδού, ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτός, καὶ ἀνεχώρησεν εἰς Αἴγυπτον· καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης ἰδών, ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν· καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου λέγοντος· Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολὺς

Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί.

ΚΕΦΑΛΗ ι΄.

RETURN FROM EGYPT TO NAZARETH.

Having learned the death of Herod, they return again to Judea, and take up their residence at Nazareth. Dec. 25, according to Athanasius.

Egypt.	MATT. II. 19—23, LUKE II. 40	B. V. Æ 3.

Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδού, ἄγγελος κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἰγύπτῳ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ. Ἀκούσας δέ, ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. Καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.

ΚΕΦΑΛΗ ια΄.

CHRIST IN THE TEMPLE WITH THE DOCTORS.

At twelve years of age, Christ goes up to the Passover and disputes with the Doctors in the temple. The Passover held from April 18 to 25.

Jerusalem.	LUKE II 41—52,	V Æ. 7.

Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ

καὶ ἡ μήτηρ αὐτοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς. Καὶ μὴ εὑρόντες αὐτὸν ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδού, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς αὐτούς· Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε, ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

ΚΕΦΑΛΗ ιβʹ.

MISSION AND MINISTRY OF JOHN THE BAPTIST.

John the Baptist sets out upon his mission, upon the great day of atonement, 10th of Tisri, or Sept. 29. Great crowds come to be baptized. Christ is baptized the third Sabbath in Tebeth, Saturday, Jan. 6.

Wilderness of Judea. LUKE III. 1—9. V. Æ. 26

Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Ποντίου Πιλάτου τῆς Ἰουδαίας καὶ τετραχοῦντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχοῦντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχοῦντος, ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊάφα ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. Καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου λέγοντος· Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἑτοι-

μάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ· Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας, καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ. λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

Reference to Christ.

Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστός, ἀπεκρίνατο ὁ Ἰωάννης ἅπασι λέγων· Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τον ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμὰς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.—Luke III. 15–17.

Baptism of Christ.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων· Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ καταβαῖνον ὡσεὶ περιστεράν, καὶ ἐρχόμενον

ἐπ᾽ αὐτόν. Καὶ ἰδού, φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.—MATT. III. 13–17.

FROM THE TEMPTATION TO HIS MORE PUBLIC MINISTRY.

ΚΕΦΑΛΗ ιγ'.

CHRIST'S FASTING AND TEMPTATION.

Christ fasts forty days, until Thursday Feb. 15, and while fasting is sorely tempted by the Devil, yet defeats Satan in the very temptation by which Adam fell, the temptation of the taste.

Wilderness	LUKE IV. 1—13.	MATT. IV. 11.	V. Æ. 26.

Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντελεσθεισῶν αὐτῶν ὕστερον ἐπείνασε. Καὶ εἶπεν αὐτῷ ὁ διάβολος· Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ, ἵνα γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων· Γέγραπται, ὅτι οὐκ ἐπ᾽ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ᾽ ἐπὶ παντὶ ῥήματι θεοῦ. Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου. Καὶ εἶπεν αὐτῷ ὁ διάβολος· Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω, δίδωμι αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πᾶσα. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· [Ὕπαγε ὀπίσω μου, σατανᾶ·] γέγραπται· προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλήμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ·

Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. Γέγραπται γάρ· ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε, καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

Καὶ ἰδοῦ, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

ΚΕΦΑΛΗ ιδ'.

TESTIMONY OF JOHN TO JESUS.

John speaks of his own office, and of the far greater dignity of him who was to succeed him.

Bethabara.	JOHN I. 19—28.	V. Æ. 26.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευΐτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; Καὶ ὡμολόγησε καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν· Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. Καὶ ἠρώτησαν αὐτόν· Τί οὖν; Ἠλίας εἶ σύ; καὶ λέγει· Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· Οὔ. Εἶπον οὖν αὐτῷ· Τίς εἶ; ἵνα ἀπόκρισιν δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; Ἔφη· Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. Καὶ οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων, καὶ ἠρώτησαν αὐτὸν καὶ εἶπον αὐτῷ· Τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὔτε Ἠλίας οὔτε ὁ προφήτης; Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι, μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε, αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν, οὗ ἐγὼ οὐκ εἰμὶ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων.

Personal Testimony

Τῇ ἐπαύριον βλέπει [ὁ Ἰωάννης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· Ἴδε, ὁ ἀμνὸς τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. Οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον· ὀπίσω μου ἔρχεται ἀνήρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ᾽ ἵνα φανερωθῇ τῷ Ἰσραήλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάννης λέγων· Ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ᾽ αὐτόν. Κἀγὼ οὐκ ᾔδειν αὐτόν· ἀλλ᾽ ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· Ἐφ᾽ ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ᾽ αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. Κἀγὼ ἑώρακα, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.—JOHN I. 29–34.

ΚΕΦΑΛΗ ιε΄.

THE CALLING OF THE DISCIPLES.

Christ obtains his first disciples; among them some of those who had been with John, and were thus prepared for his ministry.

Bethabara.	JOHN I. 35—46.	V. Æ. 26.

Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε, ὁ ἀμνὸς τοῦ θεοῦ. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Στραφεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς· Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ· Ῥαββί, (ὃ λέγεται ἑρμηνευόμενον, διδάσκαλε,) ποῦ μένεις; Λέγει αὐτοῖς· Ἔρχεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ᾽ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων αὐτῷ. Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ· Εὑρήκαμεν τὸν Μεσσίαν (ὅ ἐστι μεθερμηνευό-

μενον Χριστός). Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε· Σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ, σὺ κληθήσῃ Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος). Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἀκολούθει μοι. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· Ὃν ἔγραψε Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέτ.

ΚΕΦΑΛΗ ιϛ΄.

FIRST MIRACLE OF JESUS.

At a marriage feast he changes water into wine. It was possibly at the feast of Purim, the 14th of Adar, or Feb. 28.

Cana in Galilee.	JOHN II. 1—11	V. Æ. 27.

Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. Καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοί, γύναι; οὔπω ἥκει ἡ ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ,τι ἂν λέγῃ ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ ὑδρίαι λίθιναι ἓξ κείμεναι κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος. καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς· Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· καὶ ἤνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν· οἱ ἠντληκότες τὸ ὕδωρ,) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ

ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

ΚΕΦΑΛΗ ιζ.

CHRIST AT JERUSALEM.

At the Passover, which commences Thursday, March 29, he goes into the temple, and drives out those who buy and sell. He speaks of the destruction of the temple of his body. Many believe.

Temple.	JOHN II. 13—25.	V. Æ. 27.

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα καὶ τὰς τραπέζας ἀνέστρεψε, καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν· Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπον οὖν οἱ Ἰουδαῖοι· Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ, ᾧ εἶπεν ὁ Ἰησοῦς.

Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίει. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευσεν ἑαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, καὶ ὅτι οὐ χρείαν εἶχεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

ΚΕΦΑΛΗ ιη'.

CONVERSATION WITH NICODEMUS.

Christ converses with Nicodemus upon the nature of the new birth, during his stay at the Passover.

Jerusalem — JOHN III. 1—13. — V. Æ 27.

Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ῥαββί, οἴδαμεν, ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. Λέγει πρὸς αὐτὸν ὁ Νικόδημος· Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστι. Μὴ θαυμάσῃς, ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας, πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ, καὶ ταῦτα οὐ γινώσκεις; Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε· πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε; Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ.

Christ foretells his Passion.

Καὶ καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως

ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὕτω γαρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. Πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρός τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.—JOHN III. 14–21.

ΚΕΦΑΛΗ ιθ'.

JOHN'S LAST TESTIMONY TO CHRIST.

A short time before John is cast into prison, an attempt is made to excite him against the Christ because many were following his baptism, administered through his disciples. This was done during the latter part of April and the beginning of May.

Judea.	JOHN III. 22—36.	V. Æ. 27.

Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο· οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.—JOHN 22–24.

Jealousy awakened.

Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. Καὶ ἦλθον πρὸς τὸν Ἰωάν-

νην καὶ εἶπον αὐτῷ· Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.—JOHN 25–26.

Superior dignity of Christ.

Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι εἶπον· οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ᾽ ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου. Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν, ὁ δὲ φίλος τοῦ νυμφίου ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται. Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί, καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν, ὅτι ὁ θεὸς ἀληθής ἐστιν. Ὃν γὰρ ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα. Ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον, ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ᾽ ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ᾽ αὐτόν.—JOHN III. 27–36.

ΚΕΦΑΛΗ κ΄.

IMPRISONMENT OF THE BAPTIST.

Having reproved Herod for his wickedness, John is in consequence thrown into prison, about the close of November, after a public ministry of fourteen months.

Judea.	LUKE III. 19	MARK VI 17—20	V. Æ. 27.

Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ᾽ αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, ἀποστείλας ἐκράτησε τὸν

Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. Ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρωδιὰς ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἡδέως αὐτοῦ ἤκουε.

FROM CHRIST'S PUBLIC MINISTRY TO THE MISSION OF THE TWELVE.

ΚΕΦΑΛΗ κα'.

CHRIST'S PUBLIC MINISTRY.

When John was cast into prison, the Saviour begins his ministry. The morning-star is lost in the brightness of the rising Sun of Righteousness. Having attended the feast of dedication, from Dec. 1 to 8, through fear of the Jews he goes through Samaria to Galilee.

Judea.	MATT IV 12—17	V. Æ. 27.

Ἀκούσας δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. Καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα· καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν· Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.

ΚΕΦΑΛΗ κβ'.

CONVERSATION WITH THE WOMAN OF SAMARIA.

In a conversation with the woman of Samaria, Christ speaks of the setting aside of the Jewish ritual, and the establishment of a more simple and spiritual worship. This was about the middle of December.

Sychar.	JOHN IV. 1.—29: 39—42.	V. Æ. 27.

Ὡς οὖν ἔγνω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει, ἢ Ἰωάννης, (καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ,) ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡσεὶ ἕκτη. Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· Δός μοι πιεῖν. (Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.) Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις· Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς οὔσης γυναικὸς Σαμαρείτιδος; (οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.) Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι· δός μοι πιεῖν· σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. Λέγει αὐτῷ ἡ γυνή· Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν, ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον. Λέγει πρὸς αὐτὸν ἡ γυνή· Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς·

Ὕπαγε, φώνησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν· Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας· ὅτι ἄνδρα οὐκ ἔχω. Πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας. Λέγει αὐτῷ ἡ γυνή· Κύριε, θεωρῶ, ὅτι προφήτης εἶ σύ. Οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν, καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρί. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ᾽ ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν. Πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ ἡ γυνή· Οἶδα, ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι, ὁ λαλῶν σοι. Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον, ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε· Τί ζητεῖς ἢ τί λαλεῖς μετ᾽ αὐτῆς; Ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις· Δεῦτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα, ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ Χριστός;—JOHN IV. 1–29.

The Samaritans believe.

Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυαικὸς μαρτυρούσης· Ὅτι εἶπέ μοι πάντα, ὅσα ἐποίησα. Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι παρ᾽ αὐτοῖς, καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. Τῇ τε γυναικὶ ἔλεγον· Ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν, ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.—JOHN IV. 39–42.

ΚΕΦΑΛΗ κγ'.

SECOND MIRACLE AT CANA.

Having entered Cana he heals the son of a nobleman whose son was then sick at Capernaum.

Cana in Galilee.	JOHN IV. 43—54.	V. Æ. 27.

Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν. Αὐτὸς γὰρ ὁ Ἰησοῦς ἐμαρτύρησεν, ὅτι προφήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες, ἃ ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἑορτήν. Ἦλθεν οὖν [ὁ Ἰησοῦς] πάλιν εἰς τὴν Κανᾶ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἠσθένει, ἐν Καπερναούμ. Οὗτος ἀκούσας, ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν καὶ ἠρώτα αὐτόν, ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν· ἤμελλε γὰρ ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. Λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ, ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο. Ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ δοῦλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ ἀπήγγειλαν λέγοντες· ὅτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε· καὶ εἶπον αὐτῷ· ὅτι χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. Ἔγνω οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι ὁ υἱός σου ζῇ. καὶ ἐπίστευσεν αὐτὸς, καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

ΚΕΦΑΛΗ κδ΄.

CHRIST PREACHES AT NAZARETH.

Christ preaches in his own city, Nazareth, but finds that a prophet is without honor in his own country. He saves his life by a miracle.

Nazareth. LUKE IV. 16—30. V. Æ 27.

Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον εὗρε τὸν τόπον οὗ ἦν γεγραμμένον.—LUKE IV. 16–17.

Prophecy fulfilled.

Πνεῦμα κυρίου ἐπ᾽ ἐμέ, οὗ εἵνεκεν ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με [ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν,] κηρῦξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει, κηρῦξαι ἐνιαυτὸν κυρίου δεκτόν. Καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε, καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ. Ἤρξατο δὲ λέγειν πρὸς αὐτούς. Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. —LUKE IV. 18–21.

His Preaching Its Effects.

Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; Καὶ εἶπε πρὸς αὐτούς· Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· Ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα ἐν τῇ Καπερναούμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου. Εἶπε δέ· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. Ἐπ᾽ ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι

ἦσαν ἐν ταῖς ἡμέραις Ἠλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδῶνος πρὸς γυναῖκα χήραν. Καὶ πολλοὶ λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραήλ· καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος. Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ᾠκοδόμητο, εἰς τὸ κατακρημνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.—LUKE IV. 22-30.

ΚΕΦΑΛΑΙΟΝ κε΄.

CHRIST AT CAPERNAUM.

He comes to Capernaum about the close of December, where he preaches and performs several cures. He now fixes his residence at this place.

Capernaum.	LUKE IV. 31, 32.	V. Æ. 27.

Καὶ κατῆλθεν εἰς Καπερναοὺμ, πόλιν τῆς Γαλιλαίας· καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασι. Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

The Demoniac healed.

Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξε φωνῇ μεγάλῃ λέγων· Ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ. καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν. Καὶ ἐγένετο θάμβος ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· Τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρχονται;—LUKE IV. 33-36.

Peter's mother-in-law and others cured.

Ἀναστὰς δὲ ἐκ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. Καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησε τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. Δύνοντος δὲ τοῦ ἡλίου πάντες, ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν τὰς χεῖρας ἐπιθεὶς ἐθεράπευσεν αὐτούς. Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κράζοντα καὶ λέγοντα· Ὅτι σὺ εἶ [ὁ Χριστὸς] ὁ υἱὸς τοῦ θεοῦ. καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν εἶναι.—Luke IV. 38–41.

ΚΕΦΑΛΗ κϛʹ.

PREACHING AND MIRACLES IN GALILEE.

Leaving Capernaum on Sunday, Jan. 6, the anniversary of his baptism, Jesus goes on his first circuit through Galilee, teaching in the synagogues and healing the sick.

Galilee. MATT IV 23—25. V. Æ. 27.

Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

The leper cured

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδού, ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν ἐπὶ

πρόσωπον ἐδεήθη αὐτοῦ λέγων· Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ εἰπών· Θέλω, καθαρίσθητι. καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. Καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.—Luke V. 12-15.

ΚΕΦΑΛΗ κζ'.

MIRACULOUS DRAUGHT OF FISHES.

On his way to Capernaum, by the way of the sea of Galilee, he performs the following miracle.

Sea of Galilee	LUKE V. 1—11.	V. Æ. 27

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λίμνην Γεννησαρέτ· καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἁλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα. Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. Καὶ τοῦτο ποιήσαντες συνέκλεισαν ἰχθύων πλῆθος πολύ· διεῤῥήγνυτο δὲ τὸ δίκτυον αὐτῶν, καὶ κατένευσαν τοῖς μετόχοις τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά. Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ λέγων· Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, κύριε. Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων, ᾗ συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι.

καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. Καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.

ΚΕΦΑΛΗ κη'.

CHRIST AGAIN AT CAPERNAUM.

Christ heals the sick of the palsy, and calls Matthew the publican to be his disciple.

Capernaum.	MARK II. 1. LUKE V. 18—26.	V. Æ. 27.

Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκούσθη, ὅτι εἰς οἶκόν ἐστι.

Καὶ ἰδού, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θεῖναι ἐνώπιον αὐτοῦ. Καὶ μὴ εὑρόντες ποίας εἰσενέγκωσιν αὐτὸν, διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. Καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν αὐτῷ· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες· Τίς ἐστιν οὗτος, ὃς λαλεῖ βλασφημίας; τίς δύναται ἀφιέναι ἁμαρτίας, εἰ μὴ μόνος ὁ θεός; Ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπε πρὸς αὐτούς· Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; Τί ἐστιν εὐκοπώτερον, εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν· ἔγειραι καὶ περιπάτει; Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· (εἶπε τῷ παραλελυμένῳ·) Σοὶ λέγω· ἔγειραι, καὶ ἄρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν· καὶ ἐπλήσθησαν φόβου, λέγοντες· Ὅτι εἴδομεν παράδοξα σήμερον

Matthew called.

Καὶ μετὰ ταῦτα ἐξῆλθε καὶ ἐθεάσατο τελώνην ὀνόματι Λευῒν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ· Ἀκολούθει μοι. Καὶ καταλιπὼν ἅπαντα, ἀναστὰς ἠκολούθησεν αὐτῷ.—Luke V. 27, 28.

ΚΕΦΑΛΗ κθʹ.

THE INFIRM MAN HEALED.

Christ now goes up to the second Passover which occurred in his ministry. It began Wednesday, April 17. He finds an infirm man at the pool of Betheada and heals him on the great Paschal Sabbath, April 20. The Jews are incensed at it.

Jerusalem.	JOHN V. 1—16.	V. Æ. 27.

Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι. Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γνοὺς, ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ὑγιὴς γενέσθαι; Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει. Λέγει αὐτῷ ὁ Ἰησοῦς· Ἔγειραι, ἆρον τὸν κράββατόν σου καὶ περιπάτει. Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ καὶ περιεπάτει. ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἆραι τὸν κράββατον. Ἀπεκρίθη αὐτοῖς· Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν· ἆρον τὸν κράββατόν σου καὶ περι-

πάτει. Ἠρώτησαν οὖν αὐτόν· Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι· ἆρον τὸν κράββατόν σου καὶ περιπάτει; Ὁ δὲ ἰαθεὶς οὐκ ᾔδει, τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ· Ἴδε, ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. Ἀπῆλθεν ὁ ἄνθρωπος καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν τῷ θεῷ.

ΚΕΦΑΛΗ λ'.

THE WITHERED HAND HEALED.

Our Saviour incurred the displeasure of the Pharisees by plucking with his disciples the ears of corn on the Sabbath, April 27, and by the performance of the following miracle on the Sabbath following.

On a Tour	MATT. XII. 10—13.	V. Æ. 27.

Καὶ ἰδού, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. Τότε λέγει τῷ ἀνθρώπῳ· Ἔκτεινον τὴν χεῖρά σου. καὶ ἐξέτεινε, καὶ ἀποκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.

Envy of the Pharisees.

Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώ-

ρισεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· Ἰδού, ὁ παῖς μου, ὃν ᾑρέτισα, ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τό πνεῦμά μου ἐπ᾽ αὐτόν καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει οὐδὲ κραυγάσει, οὐδὲ ἀκούσει τὶς ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ· κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει· ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν. Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.—Matt. XII. 14–21.

ΚΕΦΑΛΗ λα΄.

THE TWELVE APOSTLES CHOSEN.

Making preparation now for his more public ministry, he selects twelve Apostles, who may transmit his doctrines and authority.

Galilee. LUKE VI 12—16. V. Æ 27.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ᾽ αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, Σίμωνα, ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον ζηλωτήν, Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

ΚΕΦΑΛΗ λβ΄.

SERMON ON THE MOUNT.

Christ wishing to instruct the crowds who follow him, leads them up into a mountain near Capernaum, and in a set discourse explains the nature of his kingdom.

Galilee. MATT V., VI., VII., VIII. 1. V. Æ. 27.

Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος

αὐτοῦ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων·—MATT. V. 1, 2.

Those who are blessed.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται. Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. Μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται. Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι, ἕνεκεν ἐμοῦ. Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.—MATT. V. 3–12.

Character and Duty of Christ's Followers.

Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη. Οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.—MATT. V. 13–16.

Difference between the Law and the Gospel.

Ἠκούσατε ὅτι ἐῤῥέθη [τοῖς ἀρχαίοις]· Οὐ μοιχεύσεις. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ

βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. Ἐῤῥέθη δέ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται. Πάλιν ἠκούσατε, ὅτι ἐῤῥέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ θεοῦ· μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. Ἔστω δὲ ὁ λόγος ὑμῶν· ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν. Ἠκούσατε, ὅτι ἐῤῥέθη· Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ᾽ ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ᾽ αὐτοῦ δύο. Τῷ αἰτοῦντί σε δίδου, καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς. Ἠκούσατε, ὅτι ἐῤῥέθη. Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.—Matt. V. 27–45.

Giving of Alms.

Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου,

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ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιά σου, ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. MATT. VI. 1–4.

Motives to Prayer: its Efficacy.

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.—MATT. VII. 7, 8.

Manner and Place of Prayer.

Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γάρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν—MATT. VI. 5–8.

Form of Prayer.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου. ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.—MATT. VI. 9–13.

Motives to Forgiveness of Injuries received.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,

ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆσει τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.—Matt. VI. 14, 15.

Of Fasting

Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι [ἐν τῷ φανερῷ].—Matt. VI. 16–18.

Warning against Avarice.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.—Matt. VI. 19–21.

Against a Worldly Spirit.

Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.—Matt. VI. 24, 25, 33, 34.

Against Uncharitableness in Judging.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε. Ἐν ᾧ γὰρ κρίματι κρίνετε,

κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες, ἐκβάλω τὸ κάρφος ἀπο τοῦ ὀφθαλμοῦ σου· καὶ ἰδού, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; Ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.—Matt. VII. 1–5.

The Sum of Human Duty.

Πάντα οὖν ὅσα ἂν θέλητε, ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.—Matt. VII. 12.

Obedience necessary to Salvation.

Οὐ πᾶς ὁ λέγων μοι, Κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; Καὶ τότε ὁμολογήσω αὐτοῖς· ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πετραν. Καὶ κατέβη ἡ βροχή, καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ· καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον. Καὶ κατέβη ἡ βροχή, καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἔπεσε, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.—Matt. VII. 21–27.

Effects of the Sermon.

Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμμα-

τεῖς. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.—Matt. VII. 28, 29, VIII. 1.

ΚΕΦΑΛΗ λγ'.

CENTURION'S SERVANT HEALED.

Christ admires the wonderful faith of a centurion, and heals his servant.

Capernaum.	MATT. VIII 5—10, 13	V. Æ. 26

Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν καὶ λέγων· Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανός, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλα μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· ποίησον τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασε καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ· Ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

ΚΕΦΑΛΗ λδ'.

THE WIDOW'S SON RESTORED TO LIFE.

On his way to Jerusalem to the feast of Pentecost, he arrives at Nain, about May 31. Compassionating a widow, whose only son is carried to the grave, he raises him from the dead.

Nain.	LUKE VII. 11—18	V. Æ. 26.

Καὶ ἐγένετο ἐν τῇ ἑξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναΐν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ

ὄχλος πολύς. Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, καὶ ἰδού, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὕτη χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς [ἦν] σὺν αὐτῇ. Καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ᾽ αὐτῇ καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. Καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν. καὶ εἶπε· Νεανίσκε, σοὶ λέγω, ἐγέρθητι. Καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. Ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες· Ὅτι προφήτης μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ. Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάντων τούτων.

ΚΕΦΑΛΗ λϛʹ.

MESSAGE FROM THE BAPTIST IN PRISON.

John, in prison, sends his disciples to inquire of Jesus whether he be the Messiah. This is done rather to confirm the disciples than himself.

Going to Jerusalem.	LUKE VII. 19—23.	V. Æ. 27.

Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ Ἰωάννης ἔπεμψε πρὸς τὸν Ἰησοῦν λέγων· Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαπτιστὴς ἀπέσταλκεν ἡμᾶς πρός σε λέγων· σὺ εἶ ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν; Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ εἴδετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ ἐγείρονται, πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

Christ's Testimony to John

Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάννου· Τί ἐξεληλύθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδού, οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. Ἀλλὰ τί ἐξεληλύθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου. Οὗτός ἐστι, περὶ οὗ γέγραπται· ἰδού, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. Λέγω γὰρ ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν προφήτης Ἰωάννου τοῦ βαπτιστοῦ οὐδείς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων αὐτοῦ ἐστι. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες τὸ βάπτισμα Ἰωάννου.—Luke VII. 24–29.

ΚΕΦΑΛΗ λϛʹ.

CHRIST UPBRAIDS THE CITIES.

He reproves the cities for their impenitence, and invites all to come to him.

Going to Jerusalem. MATT XI 20—24, 28—30. V. Æ. 27

Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν· Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. Πλὴν λέγω ὑμῖν· Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. Καὶ σύ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον. Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι· κἀγὼ ἀναπαύσω ὑμᾶς. Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ

μάθετε ἀπ' ἐμοῦ, ὅτι πρᾶός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Ὁ γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

ΚΕΦΑΛΗ λζ'.

CHRIST'S FEET ANOINTED BY THE PENITENT WOMAN.

He attends the feast of Pentecost on Thursday, June 6, and is invited to a feast where a penitent woman anoints his feet.

Jerusalem.	LUKE VII. 36—38, 48—50	V. Æ 27

Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλίθη. Καὶ ἰδού, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλός, ἐπιγνοῦσα, ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ. Εἶπε δὲ αὐτῇ· Ἀφέωνταί σου αἱ ἁμαρτίαι. Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς· Τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν; Εἶπε δὲ πρὸς τὴν γυναῖκα· Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

ΚΕΦΑΛΗ λη'.

A DEMONIAC CURED.

Departing from Jerusalem and making a circuit into Galilee, he returns again to Jerusalem on Friday, Oct. 4. The day of Atonement fell on Monday, 7, and the feast of Tabernacles, commencing on Saturday, 12, continued till the 19th. Leaving Jerusalem on Sunday, the 20th, Christ comes to Capernaum, where he performs the following cure.

Capernaum.	MATT. XII. 22—28, 31.	V. Æ. 27

Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφός, καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυΐδ; Οἱ δὲ Φαρι-

σαιοι ἀκούσαντες εἶπον· Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς· Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται. Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. Διὰ τοῦτο λέγω ὑμῖν· πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις.

ΚΕΦΑΛΗ λθ'.

PARABLE OF THE SOWER.

Going out to the seaside, Jesus sits down and teaches the multitude by parables. As it is seed-time he probably takes the parable from a sower in view.

Sea of Tiberias.	LUKE VIII. 4—8.	V. Æ. 27.

Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπε διὰ παραβολῆς· Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν ὃ μὲν ἔπεσε παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. Καὶ ἕτερον ἔπεσεν ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα. Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό. Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησε καρπὸν ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

Interpretation.

Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. Οἱ δὲ παρὰ τὴν ὁδὸν εἰσὶν οἱ ἀκούοντες· εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. Οἱ δὲ ἐπὶ τῆς πέτρας, οἵ, ὅταν ἀκούσωσι, μετὰ χαρᾶς

δέχονται τὸν λόγον· καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν πιστεύουσι καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. Τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται καὶ οὐ τελεσφοροῦσι. Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν, οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσι καὶ καρποφοροῦσιν ἐν ὑπομονῇ.—Luke VIII. 11–15.

ΚΕΦΑΛΗ μ΄.

CHRIST STILLS THE TEMPEST.

After various parables he enters into a ship, and calms a tempest which arises.

Sea of Galilee.	LUKE VIII. 22—26.	V. Æ. 27.

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ. καὶ εἶπε πρὸς αὐτούς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. Πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνευον. Προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ ἐγένετο γαλήνη. Εἶπε δὲ αὐτοῖς· Ποῦ ἔστιν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ; Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας.

ΚΕΦΑΛΗ μα΄.

THE GADARENE DEMONIACS HEALED.

Landing upon the coast of the Gadarenes, he heals two fierce demoniacs coming out of the tombs; afterwards he returns to Capernaum.

Gadara.	MATT. VIII. 28—34.	V. Æ. 27.

Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημεί-

ων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. Καὶ ἰδού, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν δὲ μακρὰν ἀπ᾽ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων. καὶ ἰδού, ὥρμησε πᾶσα ἡ ἀγέλη [τῶν χοίρων] κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδού, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν παρεκάλεσαν, ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

ΚΕΦΑΛΗ μβ΄.

THE INFIRM WOMAN HEALED.

While Jesus is going to heal the daughter of Jairus, an infirm woman touches the hem of his garment, and is healed.

Capernaum.	MATT. IX. 1, 20—22.	V Æ. 27.

Καὶ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν. Καὶ ἰδού, γυνὴ αἱμοῤῥοοῦσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. Ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν εἶπε· Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέ σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

ΚΕΦΑΛΗ μγ΄.

JAIRUS' DAUGHTER RESTORED TO LIFE.

Coming to the chamber of the dead, he dismisses the minstrels and the people, and raises the maid.

Capernaum	MATT. IX 18, 19, 23—26.	V Æ 27

Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων εἷς ἐλθὼν

προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον, λέγει αὐτοῖς· Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

ΚΕΦΑΛΗ μδ'.

THE BLIND AND DUMB RESTORED.

Going thence, he restores the blind men to sight, and gives speech to a dumb man

On a Tour.	MATT. IX 27—35.	V. Æ. 27.

Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαυΐδ. Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναί, κύριε. Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς λέγων· Ὁρᾶτε, μηδεὶς γινωσκέτω. Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ ἐξερχομένων, ἰδού, προσήνεγκαν αὐτῷ ἄνθρωπον κωφόν, δαιμονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· [ὅτι] οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. Οἱ δὲ Φαρισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ].

FROM THE MISSION OF THE TWELVE TO THE MISSION OF THE SEVENTY.

ΚΕΦΑΛΗ με'.

THE TWELVE APOSTLES SENT OUT.

He visits Nazareth, for the last time, and is rejected. Pitying the multitudes, he sends out the Twelve, with powers like his own. About Jan. 1.

Galilee.	MATT. IX. 36 X 1, 5—10, 40.	V. Æ. 28.

Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐῤῥιμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὑτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. Πορευόμενοι δὲ κηρύσσετε λέγοντες· ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὑτοῦ ἐστιν. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

ΚΕΦΑΛΗ μς'.

THE APOSTLES RETURN AND RETIRE TO A DESERT.

After the death of the Baptist, the disciples affected with fear, return to Jesus and give an account of their mission, when they retire to the desert of Bethsaida.

Bethsaida.	MARK VI. 12, 13, 30—32.	V. Æ. 28.

Καὶ ἐξελθόντες ἐκήρυσσον, ἵνα μετανοήσωσι· καὶ δαι-

μόνια πολλὰ ἐξέβαλλον· καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀῤῥώστους καὶ ἐθεράπευον. Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν. Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑμεῖς αὐτοὶ κατ᾽ ἰδίαν εἰς ἔρημον τόπον καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν ηὐκαίρουν. Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ πλοίῳ κατ᾽ ἰδίαν.

The Multitudes follow.

Καὶ εἶδον αὐτοὺς ὑπάγοντας [οἱ ὄχλοι], καὶ ἐπέγνωσαν [αὐτὸν] πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ καὶ προῆλθον αὐτοὺς καὶ συνῆλθον πρὸς αὐτόν. Καὶ ἐξελθὼν εἶδεν [ὁ Ἰησοῦς] πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ᾽ αὐτοῖς, ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.—Mark VI. 33, 34.

ΚΕΦΑΛΗ μζʹ.

THE FIVE THOUSAND MIRACULOUSLY FED.

As he goes from Bethsaida to Jerusalem, he pities the crowds that follow him, and are without food, and feeds them miraculously. This was probably on Thursday March 27th.

Going to Jerusalem. MARK VI. 35—44. V. Æ. 28.

Καὶ ἤδη ὥρας πολλῆς γενομένης προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος καὶ ἤδη ὥρα πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς ἄρτους· τί γὰρ φάγωσιν οὐκ ἔχουσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν; Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ ἴδετε. καὶ γνόντες λέγουσι· Πέντε, καὶ δύο ἰχθύας. Καὶ ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, συμπόσια συμπόσια, ἐπὶ τῷ χλωρῷ χόρτῳ. Καὶ ἀνέπεσον πρασιαὶ πρασιαί, ἀνὰ ἑκατὸν καὶ ἀνὰ πεντήκοντα. Καὶ λαβὼν τοὺς πέντε ἄρτους

καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε· καὶ κατέκλασε τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσιν αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. Καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. Καὶ ἦραν κλασμάτων δώδεκα κοφίνους πλήρεις, καὶ ἀπὸ τῶν ἰχθύων. Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχίλιοι ἄνδρες.

ΚΕΦΑΛΗ μη΄.

CHRIST WALKS ON THE SEA.

The disciples take ship, while he sends away the people. During a storm, he comes to them walking upon the sea, between three and six o'clock, Friday, March 28th.

Galilee	MARK VI. 45–51.	V Æ 28.

Καὶ εὐθέως ἠνάγκασε τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. Καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξασθαι. Καὶ ὀψίας γενομένης ἦν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης· καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος αὐτοῖς. καὶ περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελε παρελθεῖν αὐτούς. Οἱ δὲ ἰδόντες αὐτὸν περιπατοῦντα ἐπὶ τῆς θαλάσσης ἔδοξαν φάντασμα εἶναι, καὶ ἀνέκραξαν. Πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν. καὶ εὐθέως ἐλάλησε μετ' αὐτῶν καὶ λέγει αὐτοῖς· Θαρσεῖτε· ἐγώ εἰμι, μὴ φοβεῖσθε. Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐκ περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ ἐθαύμαζον.

ΚΕΦΑΛΗ μθ΄.

DIVERS DISEASES HEALED.

Coming to land, great multitudes come to him, and he heals the sick and diseased.

Galilee.	MARK VI. 52—56.	V. Æ. 28.

Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἦν γὰρ ἡ καρδία αὐτῶν

πεπωρωμένη. Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ· καὶ προσωρμίσθησαν. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγνόντες αὐτόν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἤκουον, ὅτι ἐκεῖ ἐστι. Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτόν, ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἅψωνται· καὶ ὅσοι ἂν ἥπτοντο αὐτοῦ, ἐσώζοντο.

ΚΕΦΑΛΗ ν'.

DAUGHTER OF A SYROPHENICIAN WOMAN HEALED.

Arriving at Capernaum on Saturday, March 29th, he teaches in the synagogue, and disputes with the Scribes and Pharisees upon their traditions. After attending the third Passover at Jerusalem, he leaves that place, Monday, April 14th, and goes to Tyre, where he performs the following miracle.

Tyre.	MARK VII. 24—30.	V Æ. 28

Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς τὰ μεθόρια Τύρου καὶ Σιδῶνος. καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελε γνῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν. Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς πόδας αὐτοῦ. Ἦν δὲ ἡ γυνὴ Ἑλληνίς, Συροφοινίκισσα τῷ γένει, καὶ ἠρώτα αὐτόν, ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γάρ καλόν ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίει ἀπὸ τῶν ψιχίων τῶν παιδίων. Καὶ εἶπεν αὐτῇ· Διὰ τοῦτον τὸν λόγον ὕπαγε· ἐξελήλυθε τὸ δαιμόνιον ἐκ τῆς θυγατρός σου. Καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρε τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυγατέρα βεβλημένην ἐπὶ τῆς κλίνης.

ΚΕΦΑΛΗ να΄.

CHRIST TEACHES AND HEALS IN DECAPOLIS.

Departing from Tyre and Sidon, he comes to Decapolis, where he heals many.

Decapolis. MARK VII. 31—35. MATT. XV 30, 31 V. Æ. 28.

Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου καὶ Σιδῶνος ἦλθε πρὸς τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κωφὸν μογιλάλον, καὶ παρακαλοῦσιν αὐτόν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐρανὸν ἐστέναξε καὶ λέγει αὐτῷ· Ἐφφαθά, ὅ ἐστι, Διανοίχθητι. Καὶ εὐθέως διηνοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς.

Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς, καὶ ἑτέρους πολλούς, καὶ ἔῤῥιψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς, ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

ΚΕΦΑΛΗ νβ΄.

FOUR THOUSAND MIRACULOUSLY FED.

He is moved to pity for the multitudes who continue with him fasting, and feeds four thousand miraculously, upon the same Mount on which he fed the five thousand.

Near Sea of Galilee. MARK VIII. 1—10. V. Æ. 28

Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος [ὁ Ἰησοῦς] τοὺς μαθητὰς αὐτοῦ λέγει αὐτοῖς· Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσί μοι καὶ οὐκ ἔχουσι τί

φάγωσι. Καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· τινὲς γὰρ αὐτῶν μακρόθεν ἥκουσι. Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας; Καὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπον· Ἑπτά. Καὶ παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι· καὶ παρέθηκαν τῷ ὄχλῳ. Καὶ εἶχον ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε παραθεῖναι καὶ αὐτά. Ἔφαγον δὲ καὶ ἐχορτάσθησαν· καὶ ἦραν περισσεύματα κλασμάτων, ἑπτὰ σπυρίδας. Ἦσαν δὲ οἱ φαγόντες ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

ΚΕΦΑΛΗ νγ'.

CHRIST CONFESSED TO BE THE MESSIAH.

He encounters at Magdala the Pharisees, who seek a sign; heals a deaf man at Bethsaida; and converses with his disciples upon his own character, and foretells his death and resurrection. About May 16th.

Cesarea Philippi.	MATT. XVI. 13—20, 21—27.	V. Æ. 28

Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπον· Οἱ μὲν Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἱερεμίαν ἢ ἕνα τῶν προφητῶν. Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βὰρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοι τὰς

κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἐστιν ὁ Χριστός.

His Passion, Death, and Resurrection foretold.

Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· Ἵλεώς σοι, κύριε, οὐ μὴ ἔσται σοι τοῦτο. Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ· Ὕπαγε ὀπίσω μου, σατανᾶ· σκάνδαλόν μου εἶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτόν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ᾽ ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.—Matt. XVI. 21-27.

ΚΕΦΑΛΗ νδ΄.

THE TRANSFIGURATION.

Six days after the foregoing conversation, he goes up into a mountain, and is transfigured before three of the disciples. This is Thursday, May 22d, just one year before his Ascension

Galilee near Cæs. Philippi	MATT. XVII. 1—9.	V. Æ. 28.

Καὶ μεθ᾽ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει

αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. Καὶ ἰδού, ὤφθησαν αὐτοῖς Μωϋσῆς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλοῦντες. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσῇ μίαν καὶ μίαν Ἠλίᾳ. Ἔτι αὐτοῦ λαλοῦντος, ἰδού, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς. καὶ ἰδού, φωνὴ ἐκ τῆς νεφέλης λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε. Καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσον ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν καὶ εἶπεν· Ἐγέρθητε καὶ μὴ φοβεῖσθε. Ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων· Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

ΚΕΦΑΛΗ νε΄.

THE DEAF AND DUMB SPIRIT: CHRIST'S PASSION.

Coming afterwards to the multitude, he cures a deaf and dumb spirit; and foretells his Passion. Friday, May 28.

Galilee.	MATT. XVII 14—23.	V. Æ. 28.

Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσῆλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτὸν καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε

προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τὴν ἀπιστίαν ὑμῶν. ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ· μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

Foretells his Passion.

Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.—Matt. XVII. 22, 23.

ΚΕΦΑΛΗ νς'.

THE MIRACLE OF THE TRIBUTE MONEY.

Coming to Capernaum, he sends his disciples to the sea, and obtains from the first fish taken up the half shekel, to pay his tribute money.

Capernaum.	MATT. XVII. 24—27.	V. Æ. 28.

Ἐλθόντων δὲ αὐτῶν εἰς Καπερναούμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; Λέγει· Ναί. καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς: Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί. Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

ΚΕΦΑΛΗ νζ.

THE DISCIPLES CONTEND FOR SUPERIORITY.

When the disciples strive who shall be greatest, he reproves them, and enjoins humility and forgiveness of injuries.

Capernaum. MARK IX. 33, 34. MATT. XVIII. 2—6. V. Æ. 28.

Καὶ ἦλθεν εἰς Καπερναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος οἱ μαθηταὶ προσῆλθον τῷ Ἰησοῦ λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, καὶ ἐπηρώτα αὐτούς· Τί ἐν τῇ ὁδῷ πρὸς ἑαυτοὺς διελογίζεσθε; οἱ δὲ ἐσιώπων πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων.

Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν καὶ εἶπεν· Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὅστις οὖν ταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἓν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. Ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ μύλος ὀνικὸς εἰς τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

Forgiveness enjoined.

Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ, λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων· Κύριε, μακροθύμησον ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν

αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος, εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνιγε λέγων· Ἀπόδος μοι εἴ τι ὀφείλεις. Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] παρεκάλει αὐτὸν λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακήν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.—MATT. XVIII. 21-35.

FROM THE MISSION OF THE SEVENTY TO CHRIST'S ENTRANCE INTO JERUSALEM.

ΚΕΦΑΛΗ νη'.

MISSION OF THE SEVENTY DISCIPLES.

Christ sends out the seventy disciples to preach, and to do miracles.—His charge to them is the same as that given to the twelve, five months before.

Galilee.	LUKE X. 1—11, 16.	V. Æ. 28.

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. Ἔλεγεν οὖν πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται

ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. Ὑπάγετε· ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. Καὶ ἐὰν ᾖ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστι· μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἤγγικεν ἐφ' ὑμας ἡ βασιλεία τοῦ θεοῦ. Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἴπατε· καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασσόμεθα ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἤγγικεν [ἐφ' ὑμᾶς] ἡ βασιλεία τοῦ θεοῦ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

ΚΕΦΑΛΗ νθ'.

THE FEAST OF TABERNACLES.

After several discourses, in which he declares his character and mission, and foretells his death, he retires beyond Jordan, where he preaches and performs some miracles. The feast of Tabernacles began Wednesday, Oct. 1st, and continued till the 8th.

Galilee and Jerusalem. JOHN VII. 6—16 V. Æ. 28.

Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται. Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ

ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· Ποῦ ἔστιν ἐκεῖνος; Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον· ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον· οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον. Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων. Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγοντες· Πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με.

ΚΕΦΑΛΗ ξ'.

RETURN OF THE SEVENTY.

The seventy returning, announce the great success of their mission.

Near Jerusalem.	LUKE X. 17—24.	V. Æ 28.

Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς· Ἐθεώρουν τὸν σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα. Ἰδού, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσει. Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ [μᾶλλον], ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν· Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις. ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε· Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει, τίς ἐστιν ὁ υἱός, εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ'

ἰδίαν εἶπε· Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες, ἃ βλέπετε. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν, ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι, ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

ΚΕΦΑΛΗ ξα΄.

CHRIST IN THE HOUSE OF MARTHA.

The one thing needful to be chosen.

Bethany.	LUKE X. 38—42.	V. Æ. 28.

Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἣ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ, ἵνα μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ᾽ αὐτῆς.

ΚΕΦΑΛΗ ξβ΄.

CHRIST GOES TO THE FEAST OF DEDICATION.

The kingdom of heaven like a grain of mustard seed, and like leaven.

Journey to Jerusalem.	LUKE XIII. 18—22	V Æ. 28.

Ἔλεγε δέ· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; Ὁμοία ἐστὶ κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ. καὶ ηὔξησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπε· Τίνι ὁμοιώσω τὴν

βασιλείαν τοῦ θεοῦ; Ὁμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον. Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ πορείαν ποιούμενος εἰς Ἱερουσαλήμ.

ΚΕΦΑΛΗ ξγʹ.

THE BLIND MAN RESTORED.

Christ restores a blind man to his sight, which excites the hatred of the Pharisees.

Jerusalem.	JOHN IX. 1—17	V. Æ. 28.

Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες· Ῥαββί, τίς ἥμαρτεν; οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; Ἀπεκρίθη Ἰησοῦς· Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ᾽ ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με, ἕως ἡμέρα ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου. Ταῦτα εἰπὼν ἔπτυσε χαμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ πτύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ· Ὕπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ (ὃ ἑρμηνεύεται ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον, ὅτι προσαίτης ἦν, ἔλεγον· Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον· ὅτι οὗτός ἐστιν. ἄλλοι δέ· ὅτι ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν· ὅτι ἐγώ εἰμι. Ἔλεγον οὖν αὐτῷ· Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί; Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν· Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησέ καὶ ἐπέχρισέ μου τοὺς ὀφθαλμούς, καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ καὶ νίψαι. ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα. Εἶπον οὖν αὐτῷ· Ποῦ ἔστιν ἐκεῖνος; λέγει· Οὐκ οἶδα.

Cavils of the Pharisees.

Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.

Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς· Πηλὸν ἐπέθηκέ μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον· Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν· Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν· ὅτι προφήτης ἐστίν.—JOHN IX. 13–17.

ΚΕΦΑΛΗ ξδ΄.

CHRIST DECLARES HIS CHARACTER.

In a discourse upon his own character, Christ declares himself the true Shepherd; proclaims his divinity, and retires beyond Jordan, from fear of the Jews.

Jerusalem.	JOHN X. 1—11.	V. Æ 28.

Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ λῃστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστι τῶν προβάτων. Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ κατ᾽ ὄνομα καὶ ἐξάγει αὐτά. Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασι τὴν φωνὴν αὐτοῦ. Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ φεύξονται ἀπ᾽ αὐτοῦ, ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων την φωνήν. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν, τίνα ἦν, ἃ ἐλάλει αὐτοῖς. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων. Πάντες, ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λῃσταί· ἀλλ᾽ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ἐγώ εἰμι ἡ θύρα· δι᾽ ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει. Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζωὴν ἔχωσι

καὶ περισσὸν ἔχωσιν. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

Christ's Divinity.

Καὶ περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ Σολομῶνος. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ ἔλεγον αὐτῷ· Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παῤῥησίᾳ. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσί μοι, κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. Ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί, καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου. Ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθασωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· Πολλα καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργων λιθάζετέ με; Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες· Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.—John X. 23–33.

Christ retires beyond Jordan.

Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν. Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον· ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δέ, ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.—John X. 39–42.

ΚΕΦΑΛΗ ξϛʹ.

THE LOST SHEEP AND THE PRODIGAL SON.

Upbraided by the Pharisees for dining with publicans, Christ vindicates himself by the following parables.

On a Tour	LUKE XV. 1—7, 11—32.	V. Æ 28.

Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ. Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες· ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην λέγων· Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν ἐξ αὐτῶν οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό; Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας.

The Prodigal Son.

Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. Δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

ποίησόν με ὡς ἕνα τῶν μισθίων σου. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξενέγκατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ. καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. Καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο, τί εἴη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ· ὅτι ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτὸν ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. Ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· Ἰδού, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν. Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὑρέθη.— LUKE XV. 11–32.

ΚΕΦΑΛΗ ξϛ'.

THE RICH MAN AND LAZARUS.

He converses with the Pharisees on the subject of marriage and divorce, receives and blesses little children, and shows the use and abuse of riches by the following parable.

On a Tour	LUKE XVI. 19—26	V Æ. 28

Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν·

καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ. ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι, ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὅδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. Καὶ ἐπὶ πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

ΚΕΦΑΛΗ ξζ'.

CHRIST JOURNEYS TOWARDS JERUSALEM.

On a journey to Jerusalem he stops in a village of the Samaritans, who refuse to receive him.

On a Tour.	LUKE IX 51—62.	V. Æ. 28

Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ.

The Samaritans reject him.

Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ. Καὶ οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον· Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς, ὡς καὶ

Ἠλίας ἐποίησε; Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν· Οὐκ οἴδατε, οἵου πνεύματός ἐστε ὑμεῖς; Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.—LUKE IX. 52–56.

The Followers of Christ.

Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπέ τις πρὸς αὐτόν· Ἀκολουθήσω σοι, ὅπου ἂν ἀπέρχῃ, κύριε. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ. Εἶπε δὲ πρὸς ἕτερον· Ἀκολούθει μοι. ὁ δὲ εἶπε· Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. Εἶπε δὲ καὶ ἕτερος· Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ θεοῦ.—LUKE IX. 57–62.

ΚΕΦΑΛΗ ξη'.

TEN LEPERS CLEANSED.

On entering a certain village he is met by ten lepers, whom he heals.

On a Tour.	LUKE XVII. 12—19.	V. Æ. 28.

Καὶ εἰσερχομένου αὐτοῦ εἴς τινα κώμην ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόῤῥωθεν· καὶ αὐτοὶ ἦραν φωνὴν λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἐκαθαρίσθησαν. Εἷς δὲ ἐξ αὐτῶν ἰδών, ὅτι ἰάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν· καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; Οὐχ εὑρέθησαν ὑποστρέψαντες

δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος; Καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

ΚΕΦΑΛΗ ξθʹ.

THE PUBLICAN AND PHARISEE.

After prophesying the destruction of Jerusalem, and showing the nature of his kingdom, he inculcates humility by the following parable.

On a Tour.	LUKE XVIII. 9—14.	V. Æ. 28.

Εἶπε δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ᾽ ἑαυτοῖς, ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην· Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ θεός, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης. Νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι, ἀλλ᾽ ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ λέγων· Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ᾽ ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

ΚΕΦΑΛΗ οʹ.

THE YOUNG RULER.

While still pursuing his journey towards Jerusalem, a rich young ruler comes to him, and wishes to be a disciple,

On a Tour.	MARK X. 17—27	V. Æ. 28.

Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν· Διδάσκαλε ἀγαθέ, τί ποιήσω, ἵνα ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ θεός.

The Command.

Τὰς ἐντολὰς οἶδας· μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου. Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· Ἕν σοι ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον καὶ δὸς τοῖς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν. Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.—MARK X. 19–22.

Difficulty of Riches.

Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι, τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Εὐκοπώτερόν ἐστι, κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς· Καὶ τίς δύναται σωθῆναι; Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ θεῷ.—MARK X. 23–27.

ΚΕΦΑΛΗ οα'.

SICKNESS OF LAZARUS.

Christ hears of the sickness of Lazarus, and sets out for Bethany, by way of Jericho, intending to keep the passover at Jerusalem.

On a Tour.	JOHN XI. 1, 6—16	V. Æ. 28.

Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Ὡς οὖν ἤκουσεν, ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας.

Ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς· Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Λέγουσιν αὐτῷ οἱ μαθηταί· Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ; Ἀπεκρίθη Ἰησοῦς· Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει· ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. Ταῦτα εἶπε, καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλα πορεύομαι, ἵνα ἐξυπνίσω αὐτόν. Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· Κύριε, εἰ κεκοίμηται, σωθήσεται. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκεῖνοι δὲ ἔδοξαν, ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παῤῥησίᾳ· Λάζαρος ἀπέθανε, καὶ χαίρω δι᾽ ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ᾽ ἄγωμεν πρὸς αὐτόν. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· Ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ᾽ αὐτοῦ.

ΚΕΦΑΛΗ οβʹ.

CHRIST FORETELLS HIS PASSION AND DEATH.

He informs the twelve that he is going up to Jerusalem, to condemnation and death.

On a Tour	LUKE XVIII 31—34.	V. Æ. 29.

Παραλαβὼν δὲ τοὺς δώδεκα εἶπε πρὸς αὐτούς· Ἰδού, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ τελεσθήσεται πάντα τὰ γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου. Παραδοθήσεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαιχθήσεται καὶ ὑβρισθήσεται καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ᾽ αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

ΚΕΦΑΛΗ ογ΄.

CHRIST AT JERICHO.

On his way to Jerusalem, he passes through Jericho, where he restores Bartimeus to sight, and converts Zaccheus the Publican.

Jericho.	LUKE XVIII. 35—42 : XIX. 2—9.	V. Æ. 29.

Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἱεριχώ, τυφλός τις ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν. Ἀκούσας δὲ ὄχλου διαπορευομένου ἐπυνθάνετο, τί εἴη τοῦτο. Ἀπήγγειλαν δὲ αὐτῷ, ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. Καὶ ἐβόησε λέγων· Ἰησοῦ, υἱὲ Δαυΐδ, ἐλέησόν με. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκραζεν· Υἱὲ Δαυΐδ, ἐλέησόν με. Σταθεὶς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν· ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτὸν λέγων· Τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· Κύριε, ἵνα ἀναβλέψω. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε.

Conversion of Zaccheus.

Καὶ ἰδού, ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος. Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλε διέρχεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι. Καὶ σπεύσας κατέβη καὶ ὑπεδέξατο αὐτὸν χαίρων. Καὶ ἰδόντες ἅπαντες διεγόγγυζον λέγοντες· ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι. Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον· Ἰδού, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.—Luke XIX. 2-9.

ΚΕΦΑΛΗ οδʹ.

LAZARUS RAISED FROM THE DEAD.

Coming to Bethany, he finds Lazarus has been dead four days. He raises him from the dead, and restores him to his friends. This event took place about the last of January.

Bethany. JOHN XI. 17—46. V. Æ 29

Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ. Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε· καὶ πολλοὶ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίαν, ἵνα παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν.—JOHN XI. 17–19.

Martha comes to meet Jesus.

Ἡ οὖν Μάρθα ὡς ἤκουσεν, ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Εἶπε οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει· ἀλλὰ καὶ νῦν οἶδα, ὅτι, ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ ἀδελφός σου. Λέγει αὐτῷ Μάρθα· Οἶδα, ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο. Λέγει αὐτῷ· Ναί, κύριε. ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.—JOHN XI. 20–27.

Mary called.

Καὶ ταῦτα εἰποῦσα ἀπῆλθε καὶ ἐφώνησε Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα εἰποῦσα· Ὁ διδάσκαλος πάρεστι καὶ φωνεῖ σε. Ἐκείνη ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. Οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην· ἀλλ᾽ ἦν ἐν τῷ τόπῳ, ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ᾽ αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες· ὅτι ὑπάγει εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ

Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν εἰς τοὺς πόδας αὐτοῦ λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτὸν καὶ εἶπε· Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς. Ἔλεγον οὖν οἱ Ἰουδαῖοι· Ἴδε, πῶς ἐφίλει αὐτόν. Τινὲς δὲ ἐξ αὐτῶν εἶπον· Οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ.—John XI. 28–37.

They come to the Grave.

Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ᾽ αὐτῷ. Λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρθα· Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν σοι, ὅτι, ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ θεοῦ; Ἦραν οὖν τὸν λίθον [οὗ ἦν ὁ τεθνηκὼς κείμενος]· ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν, ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν, ὅτι σύ με ἀπέστειλας.—John XI. 38–42.

The Resurrection.

Καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε, δεῦρο ἔξω· καὶ ἐξῆλθεν ὁ τεθνηκώς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν.—John XI. 43, 44.

The Effect.

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι, ἃ ἐποίησεν [ὁ Ἰησοῦς,] ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρός τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς, ἃ ἐποίησεν ὁ Ἰησοῦς.—John XI. 45, 46.

ΚΕΦΑΛΗ οε΄.

MEETING OF THE SANHEDRIM.

The Jews hold a meeting of the Sanhedrim on account of the foregoing miracle, and contemplate the death of Jesus. This is about the middle of February.

Jerusalem.	JOHN XI 47—53	V. Æ. 29.

Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. Εἷς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν, οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου προεφήτευσεν, ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους· καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν. Ἀπ'. ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀποκτείνωσιν αὐτόν.

ΚΕΦΑΛΗ ος΄.

THE JEWS WATCH FOR HIM AT THE PASSOVER.

The Jews wait for Christ to come to the feast of the Passover, that they may put him to death.

Jerusalem.	JOHN XI. 54—57.	V. Æ. 29.

Ἰησοῦς οὖν οὐκέτι παῤῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῒμ λεγομένην πόλιν· κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς. Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες· Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς

τὴν ἑορτήν; Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα, ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.

ΚΕΦΑΛΗ οζ.

CHRIST ANOINTED BY MARY.

On his way to the Passover, and six days before that event, he arrives at Bethany, on the evening of Friday, March 19th. He spends the Sabbath with Lazarus and his sisters, and sups with them He is then anointed by Mary.

Bethany.	JOHN XII 1—5, 7—9	V. Æ 29.

Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν τῶν ἀνακειμένων σὺν αὐτῷ. Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ, ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; Εἶπεν οὖν ὁ Ἰησοῦς· Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ᾽ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστι, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ᾽ ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν.

FROM CHRIST'S ENTRY TO HIS APPREHENSION.

ΚΕΦΑΛΗ οη'.

CHRIST'S TRIUMPHAL ENTRY INTO JERUSALEM.

Five days before the Passover, on Sunday morning, March 21st, the 10th of Nisan, the day on which the paschal lambs were driven into Jerusalem, Christ, the Lamb of God, made his triumphal entry into the city, and went to the Temple.

Jerusalem. JOHN XII. 12—15. V. Æ. 29.

Τῇ ἐπαύριον ὄχλος πολύς, ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον· Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ. Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς ἐστι γεγραμμένον· Μὴ φοβοῦ, θύγατερ Σιών· ἰδού, ὁ βασιλεύς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου.

ΚΕΦΑΛΗ οθ'.

CHRIST'S LAMENTATION OVER JERUSALEM.

On approaching the city, Christ weeps over it, and predicts its destruction. In the strong figure of a hen guarding her chickens from the eagle, is possibly foreshadowed the destruction by the Romans, whose ensign was the Eagle.

Near Jerusalem. LUKE XIX. 41—44. V. Æ. 29.

Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ' αὐτῇ, λέγων· Ὅτι εἰ ἔγνως καὶ σύ, καίγε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Ὅτι ἥξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβαλοῦσιν οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσί σε καὶ συνέξουσί σε πάντοθεν, καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ λίθῳ, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς σου.

ΚΕΦΑΛΗ π'.

CHRIST IN THE TEMPLE.

Multitudes follow him to the Temple, where he heals the lame and the blind. The children in the meantime shout Hosanna, which displeases the Chief Priests and Scribes.

Temple.	MATT XXI. 10, 11, 14—16.	V. Æ. 29.

Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα· Τίς ἐστιν οὗτος; Οἱ δὲ ὄχλοι ἔλεγον· Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας. Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυΐδ, ἠγανάκτησαν καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί· οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

ΚΕΦΑΛΗ πα'.

THE VOICE FROM HEAVEN.

Going out to the outer court of the Gentiles to meet certain Greeks, devout proselytes, he predicts his glory in the conversion of the Gentiles, and prays to his Father. A voice like thunder is heard, responsive to his petition. He drives out the buyers and sellers. In the evening he goes out to Bethany again.

Jerusalem.	JOHN XII. 23, 27—29	MATT. XXI. 17.	V. Æ 29.

Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου. Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. Πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· Καὶ ἐδόξασα καὶ πάλιν δοξάσω. Ὁ οὖν ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγε βροντὴν γεγονέναι. ἄλλοι ἔλεγον· Ἄγγελος αὐτῷ λελάληκεν.—Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

ΚΕΦΑΛΗ πβ′.

THE BARREN FIG TREE CURSED.

On the morning of Monday, March 22nd, the fourth day before the Passover, he sought figs from a fig tree but found none. He devoted it to barrenness, and it immediately withered away. An emblem of the Jewish nation.

Near Bethany	MARK XI 12—14.	V. Æ 29.

Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας ἐπείνασε. Καὶ ἰδὼν συκῆν μακρόθεν, ἔχουσαν φύλλα, ἦλθεν, εἰ ἄρα εὑρήσει τι ἐν αὐτῇ· καὶ ἐλθὼν ἐπ᾽ αὐτὴν οὐδὲν εὗρεν εἰ μὴ φύλλα· οὐ γὰρ ἦν καιρὸς σύκων. Καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν αὐτῇ· Μηκέτι ἐκ σοῦ εἰς τὸν αἰῶνα μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

ΚΕΦΑΛΗ πγ′.

CHRIST IN THE TEMPLE: THE SCRIBES AND PRIESTS.

Our Lord again drives out the buyers and sellers in the court of the Gentiles. The Priests and Scribes seek to kill him. In the evening he goes out to Bethany again. The disciples do not notice the withered fig tree, owing probably to the darkness.

Jerusalem.	MARK XI. 15—19	V. Æ. 29.

Καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ εἰσελθὼν [ὁ Ἰησοῦς] εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς κατέστρεψε· καὶ οὐκ ἤφιεν, ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. Καὶ ἐδίδασκε λέγων αὐτοῖς· Οὐ γέγραπται· ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν. Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως.

ΚΕΦΑΛΗ πδʹ.

THE WITHERED FIG TREE: THE POWER OF FAITH.

On Tuesday morning, March 23, and the third before the Passover, when proceeding to Jerusalem, the disciples observe the fig tree that was withered. Christ discourses upon it, and shows the power of faith.

Near Bethany	MARK XI. 20—23.	V. Æ. 29.

Καὶ πρωῒ παραπορευόμενοι εἶδον τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν. Καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ· Ῥαββί, ἴδε, ἡ συκῆ, ἣν κατηράσω, ἐξήρανται. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· Ἔχετε πίστιν θεοῦ. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ, ὅτι ἃ λέγει γίνεται, ἔσται αὐτῷ ὃ ἐὰν εἴπῃ.

ΚΕΦΑΛΗ πεʹ.

CHRIST'S AUTHORITY.

While teaching in the Temple, a deputation of the Sanhedrim demand by what authority he acted. He puts them to silence by asking them relative to John's baptism, and relates several parables which refer to themselves, and exasperate them greatly.

Temple.	MARK XI. 27—33	V. Æ. 29.

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι, καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν, ἵνα ταῦτα ποιῇς; Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς κἀγὼ ἕνα λόγον· καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς λέγοντες· Ἐὰν εἴπωμεν· ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; Ἀλλ' ἐὰν εἴπωμεν· ἐξ ἀνθρώπων· ἐφοβοῦντο τὸν λαόν· ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὅτι ὄντως προφήτης ἦν. Καὶ ἀποκριθέντες λέγουσι τῷ Ἰησοῦ· Οὐκ οἴδαμεν· καὶ ὁ Ἰησοῦς ἀποκριθεὶς λέγει αὐτοῖς· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ΚΕΦΑΛΗ πς'.

DISCOMFITURE OF THE HERODIANS.

Having silenced the Priests and Scribes, by the parables of the Vineyard and the Marriage Feast, he discomfits the Herodians, who seek to embroil him with the civil authority.

Temple.	MARK XII. 13—17.	V. Æ. 29.

Καὶ ἀποστέλλουσι πρὸς αὐτόν τινας τῶν Φαρισαίων καὶ τῶν Ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσι λόγῳ. Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, οἴδαμεν, ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις. ἔξεστι κῆνσον Καίσαρι δοῦναι, ἢ οὔ; δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐτοῖς· Τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. Οἱ δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; οἱ δὲ εἶπον αὐτῷ· Καίσαρος. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ ἐθαύμασαν ἐπ' αὐτῷ.

ΚΕΦΑΛΗ πζ'.

THE SADDUCEES PUT TO SILENCE.

The Sadducees propose a question concerning the law of marriage and the resurrection, and are convicted of error. A Scribe or Lawyer, now asks him of the chief commandment.

Temple.	MARK XII. 18—27.	V. Æ. 29.

Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν λέγοντες· Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτὴν καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως. Καὶ ἔλαβον αὐτὴν οἱ ἑπτά, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ

ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ; Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε γαμίσκονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως, ἐπὶ τοῦ βάτου, ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων· Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ [θεὸς] ζώντων. ὑμεῖς οὖν πολὺ πλανᾶσθε.

ΚΕΦΑΛΗ πη'.

SEVERE REPROOF OF THE SCRIBES AND PHARISEES.

Having answered the Scribes respecting the chief commandment, he propounds a question concerning the Messiah, which they cannot answer. He then administers the following severe reproof.

Jerusalem.	MATT. XXIII. 13—15, 23—27. 33.	V. Æ. 29.

Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν, ποιῆσαι ἕνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τα βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι. Ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες· Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμου-

σιν ἐξ ἁρπαγῆς καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. Ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης ;

ΚΕΦΑΛΗ πθ'.

PARABLE OF THE WISE AND FOOLISH VIRGINS.

Observing the gifts cast into the Temple, Christ applauds the liberality of the poor widow, and on departing from the Temple, he prophecies its destruction at his second advent. He goes out to Mount Olivet on the road to Bethany, and there speaks of the signs of his coming. On his way to Bethany he relates the parables of the Talents, and of the Wise and Foolish Virgins. He lodges this night with Simon the Leper.

Jerusalem.	MATT. XXV. 1—13.	V. Æ. 29

Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. Αἵτινες μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἰδού, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· Κύριε, κύριε, ἄνοιξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα

ὑμᾶς. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν [ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.]

ΚΕΦΑΛΗ ϛʹ.

JUDAS AGREES TO BETRAY CHRIST.

On the evening before the Passover, it was customary for the Jews to put away leaven out of their houses. The perjured Judas, the unholy leaven of the Apostles, was now put away from them. He goes to the Chief Priests, and agrees to betray his Master, for thirty pieces of silver. This was Wednesday, March 24th, and the 13th of Nisan.

Jerusalem	MATT. XXVI. 1—4, 14—16	V. Æ. 29.

Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ· Οἴδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα· καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι καὶ ἀποκτείνωσιν. Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς εἶπε· Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῷ.

ΚΕΦΑΛΗ ϛαʹ.

EVENTS OF THE LAST PASSOVER.

Early on the morning of Thursday, March 25th, being the first day of unleavened bread, two disciples are sent to make ready the Passover. While eating it, Christ speaks of his betrayer, and institutes the Holy Sacrament, at the third cup of wine, called the "Cup of Blessing." The ambition of the disciples; Peter's denial predicted. They go out to the Mount of Olives, to the garden of Gethsemane.

Jerusalem	LUKE XXII. 7—39. MATT. XXVI. 21—27	V. Æ. 29.

Ἦλθε δὲ ἡ ἡμέρα τῶν ἀζύμων, ἐν ᾗ ἔδει θύεσθαι τὸ πάσχα. Καὶ ἀπέστειλε Πέτρον καὶ Ἰωάννην εἰπών· Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν· Οἱ δὲ εἶπον αὐτῷ· Ποῦ θέλεις ἑτοιμάσωμεν; Ὁ δὲ εἶπεν αὐτοῖς·

Ἰδού, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν, οὗ εἰσπορεύεται· Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἔστι τὸ κατάλυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω; Κἀκεῖνος ὑμῖν δείξει ἀνώγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε. Ἀπελθόντες δὲ εὗρον καθὼς εἴρηκεν αὐτοῖς καὶ ἡτοίμασαν τὸ πάσχα.—Luke XXII. 7–13.

Christ partakes of the Passover.

Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. Καὶ εἶπε πρὸς αὐτούς. Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπε· Λάβετε τοῦτο καὶ διαμερίσατε ἑαυτοῖς· λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ πίω ἀπὸ τοῦ γεννήματος τῆς ἀμπέλου, ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.—Luke XXII. 14–18.

Christ speaks of his Betrayer

Καὶ ἐσθιόντων αὐτῶν εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με. Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν· Μήτι ἐγώ εἰμι, κύριε; Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ, ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. Ἀποκριθεὶς δὲ Ἰούδας, ὁ παραδιδοὺς αὐτόν, εἶπε· Μήτι ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ· Σὺ εἶπας.—Matt. XXVI. 21–25.

The Eucharist instituted.

The Bread.—*Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς τὸν ἄρτον καὶ εὐλογήσας ἔκλασε καὶ ἐδίδου τοῖς μαθηταῖς καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.*

The Cup.—*Καὶ λαβὼν τὸ ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων· Πίετε ἐξ αὐτοῦ πάντες.*—Matt. XXVI. 26–27.

The Disciples' Ambition.

Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. Ὁ δὲ εἶπεν αὐτοῖς· Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Τίς γὰρ μείζων; ὁ ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς ὁ διακονῶν.—LUKE XXII. 24–27.

Peter's Denial predicted.

Εἶπε δὲ ὁ κύριος· Σίμων, Σίμων, ἰδού, ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου. Ὁ δὲ εἶπεν αὐτῷ· Κύριε, μετὰ σοῦ ἕτοιμος εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. Ὁ δὲ εἶπε· Λέγω σοι, Πέτρε, οὐ μὴ φωνήσει σήμερον ἀλέκτωρ, πρὶν ἢ τρὶς ἀπαρνήσῃ μὴ εἰδέναι με. Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.—LUKE XXII. 31–34, 39.

ΚΕΦΑΛΗ ϛβ'.

CHRIST'S AGONY IN THE GARDEN.

After sundry exhortations to his Apostles, he makes intercession for his followers; and withdrawing with Peter, James, and John for prayer, bids them tarry and watch with him This was about 8 o'clock. The agony, it may be inferred from our Lord's reproof to the disciples, lasted an hour.

Gethsemane.	MATT. XXVI. 36—46.	V. Æ. 29.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ. Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. Καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω

ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου. Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. Καὶ ἀφεὶς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπών. Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδού, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱός τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. Ἐγείρεσθε, ἄγωμεν· ἰδού, ἤγγικεν ὁ παραδιδούς με.

FROM HIS APPREHENSION TO HIS CRUCIFIXION.

ΚΕΦΑΛΗ ϛγ'.

JUDAS BETRAYS CHRIST.

Judas goes out to Gethsemane, knowing that the Lord was wont to retire thither for prayer, and by a kiss, betrays him to the band of soldiers. Peter smites a servant of the High Priest. An hour is probably consumed in these events.

Gethsemane. ΜΑΤΓ. XXVI 47–56 V Æ 29.

Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδού, Ἰούδας, εἷς τῶν δώδεκα, ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. Ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων· Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ εὐθέως προσελθὼν

τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἑταῖρε, ἐφ' ὃ πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. Καὶ ἰδού, εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασε τὴν μάχαιραν αὐτοῦ, καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὠτίον. Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. Ἢ δοκεῖς, ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεῶνας ἀγγέλων; Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι οὕτω δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με· καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

ΚΕΦΑΛΗ ϛδʹ.

CHRIST BEFORE CAIAPHAS.

Having been led to Annas the former High Priest, Christ is sent to Caiaphas his son-in-law. The disciples all fled at the capture of their Lord, except Peter and John, who follow at a distance. He is put on his trial about midnight, or early on the morning of Friday, March 26th. Peter's denial of Christ. Condemned as guilty of blasphemy and maltreated, he is led away to Pilate, the Roman Governor.

Jerusalem.	MATT. XXVI. 57—75.	V. Æ 29.

Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι· καὶ οὐχ εὗρον. καὶ πολλῶν ψευδομαρτύρων προσελθόντων οὐχ εὗρον. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες.—MATT. XXVI. 57–60.

The Accusation and Condemnation.

Εἶπον· Οὗτος ἔφη· δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ. Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας. πλὴν λέγω ὑμῖν, ἀπάρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ λέγων· Ὅτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ· τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· Ἔνοχος θανάτου ἐστί.—Matt. XXVI. 61–66.

Cruel Indignity.

Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐῤῥάπισαν λέγοντες· Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε.—Matt. XXVI. 67, 68.

Peter's Denial.

Ὁ δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ. καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων· Οὐκ οἶδα τί λέγεις. Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησε. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ· ὅτι πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με. καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.—Matt. XXVI. 69–75.

ΚΕΦΑΛΗ ϛε'.

REMORSE AND SELF-DESTRUCTION OF JUDAS.

Judas when betraying his master, probably supposed he would exert his miraculous power and free himself; but seeing him condemned for blasphemy, and likely to suffer the punishment of death, brings back the reward of his iniquity, and hangs himself. In the mean time Christ is taken to Pilate.

Jerusalem.	MATT. XXVII. 3—10.	V. Æ. 29.

Τότε ἰδὼν Ἰούδας ὁ παραδιδοὺς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις λέγων· Ἥμαρτον παραδοὺς αἷμα ἀθῷον. οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει. Καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγξατο. Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον· Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστι. Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς ταφὴν τοῖς ξένοις. Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος ἕως τῆς σήμερον. Τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος· Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι κύριος.

ΚΕΦΑΛΗ ϛϛ'.

CHRIST BEFORE PILATE: SENT TO HEROD.

Pilate gives the Jews permission to judge our Lord according to their law; upon which they abandon the former charge of blasphemy, and accuse him of treason against the Roman government. Anxious to free him, Pilate declares, he finds no fault in him; but on learning he is a Galilean, and of course a subject of Herod Antipas, he sends him to Herod That ruler, disappointed of seeing a miracle, treats him with scorn, arrays him in mock majesty, and sends him back to Pilate again.

Jerusalem.	LUKE XXIII. 1—11	V. Æ 29

Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πιλάτον. Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες· Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

Ὁ δὲ Πιλάτος ἐπηρώτησεν αὐτὸν λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη· Σὺ λέγεις.—LUKE XXIII. 1–3.

His Innocence declared.

Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ. Οἱ δὲ ἐπίσχυον λέγοντες· Ὅτι ἀνασείει τὸν λαὸν διδάσκων καθ᾽ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε. Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπηρώτησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι.—LUKE XXIII. 4–6.

Sent to Herod.

Καὶ ἐπιγνούς, ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ᾽ αὐτοῦ γινόμενον. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Εἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.—LUKE XXIII. 7–11.

ΚΕΦΑΛΗ ϛζ΄.

CHRIST BROUGHT AGAIN TO PILATE.

After several attempts to free our Lord, which the Jews opposed, Pilate scourges Jesus and makes him appear in his scarlet robe and crown of thorns, that he may excite their pity. Finding them unrelenting, he washes his hands, to free himself from the guilt of blood, which the Jews imprecate upon themselves and their children, and delivers him up to be crucified. This is in the last watch of the night, about sunrise, or six o'clock.

Jerusalem LUKE XXIII 13–16 MATT XXVII. V. Æ 29.

Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδού, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ

τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδού, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. Παιδεύσας οὖν αὐτὸν ἀπολύσω.—Luke XXIII. 13-16.

Barabbas preferred to Jesus.

Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν. Συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν; ἢ Ἰησοῦν, τὸν λεγόμενον Χριστόν; Ἤιδει γάρ, ὅτι διὰ φθόνον παρέδωκαν αὐτόν. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς· Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον· Βαραββᾶν.—Matt. XXVII. 15-18, 20, 21.

Pilate tries to save him.

Λέγει αὐτοῖς ὁ Πιλάτος· τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ πάντες· Σταυρωθήτω. Ὁ δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· Σταυρωθήτω. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· Ἀθῷός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.—Matt. XXVII. 22-24.

The Imprecation. Christ delivered up.

Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ.—Matt. XXVII. 25, 26.

Insulted by the Soldiery.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. Καὶ ἐκδύσαντες αὐτὸν περιέθηκαν αὐτῷ χλαμύδα κοκκίνην, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ, καὶ

γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζον αὐτῷ λέγοντες Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.—MATT. XXVII. 27-31.

ΚΕΦΑΛΗ ϛη΄.

JESUS LED AWAY TO CRUCIFIXION.

Our Lord is led away to be crucified. Faint from the loss of rest, and from twelve hours' agony, he sinks under the cross which he is bearing. It is then put on Simon the Cyrenian. The Saviour comforts the weeping daughters of Jerusalem.

Calvary. LUKE XXIII 26—29, 32. V. Æ. 29.

Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνός τινος Κυρηναίου ἐρχομένου ἀπ᾽ ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν, αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε· Θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ᾽ ἐμέ· πλὴν ἐφ᾽ ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. Ὅτι ἰδού, ἔρχονται ἡμέραι, ἐν αἷς ἐροῦσι· μακάριαι αἱ στεῖραι, καὶ κοιλίαι, αἳ οὐκ ἐγέννησαν, καὶ μαστοί, οἳ οὐκ ἐθήλασαν. Ἤγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐτῷ ἀναιρεθῆναι.

ΚΕΦΑΛΗ ϛθ΄.

THE CRUCIFIXION.

He is led out to Mount Calvary, and crucified between two thieves. The attending circumstances. At the third hour, nine, o'clock, the hour the lamb of daily sacrifice was offered, he is nailed to the cross. From the sixth hour, twelve, to the ninth hour, darkness prevailed. At the ninth hour, three o'clock, when the lamb of the evening service was offered, Christ the Lamb of God dies for the sins of mankind.

Calvary. MARK XV 21—26. V. Æ 29.

Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν αὐτόν. Καὶ

ἀγγαρεύουσι παράγοντά τινα Σίμωνα Κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον, ὅ ἐστι μεθερμηνευόμενον κρανίου τόπος.—Mark XV. 21, 22.

The Stupefying Mixture. The Superscription.

Καὶ ἐδίδουν αὐτῷ πιεῖν ἐσμυρνισμένον οἶνον· ὁ δὲ οὐκ ἔλαβε. Καὶ σταυρώσαντες αὐτὸν διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτά, τίς τί ἄρῃ. Ἦν δὲ ὥρα τρίτη, καὶ ἐσταύρωσαν αὐτόν. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· Ὁ βασιλεὺς τῶν Ἰουδαίων.—Mark XV. 23–26.

His Garments parted.

Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄῤῥαφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου. Εἶπον οὖν πρὸς ἀλλήλους· Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος ἔσται. (ἵνα ἡ γραφὴ πληρωθῇ ἡ λέγουσα· Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.) οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν.—John XIX. 23, 24.

Christ reviled

Καὶ εἱστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες· Ἄλλους ἔσωσε, σωσάτω ἑαυτόν εἰ οὗτός ἐστιν ὁ Χριστός, ὁ τοῦ θεοῦ ἐκλεκτός. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται, προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ καὶ λέγοντες· Εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν.—Luke XXIII. 35–37.

The dying Penitent.

Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν λέγων· Εἰ σὺ εἶ ὁ Χριστός, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ λέγων· Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἔλεγε τῷ Ἰησοῦ· Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.—Luke XXIII. 39, 40, 42, 43.

Christ commends his Mother.

Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνή. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ· Γύναι, ἰδού, ὁ υἱός σου. Εἶτα λέγει τῷ μαθητῇ· Ἰδού, ἡ μήτηρ σου. καὶ ἀπ᾽ ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.—John XIX. 25–27.

Christ's Death. The Circumstances.

Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης. Περὶ δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων· Ἠλί, ἠλί, λαμὰ σαβαχθανί; τοῦτ᾽ ἔστι· Θεέ μου· θεέ μου· ἵνα τί με ἐγκατέλιπες; Ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκε τὸ πνεῦμα. Καὶ ἰδού, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπὸ ἄνωθεν ἕως κάτω, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.—Matt. XXVII. 45, 46, 50–53.

Christ's Divinity acknowledged

Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ᾽ αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.—Matt. XXVII. 54.

His Body not broken.

Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ἀλλ᾽ εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· Ὀστοῦν οὐ συντριβήσεται αὐτοῦ. Καὶ πάλιν ἑτέρα γραφὴ λέγει· Ὄψονται, εἰς ὃν ἐξεκέντησαν.—John XIX. 32–34, 36, 37.

FROM THE CRUCIFIXION TO THE ASCENSION.

ΚΕΦΑΛΗ ϙʹ.

THE BURIAL.

About five o'clock, Joseph of Arimathea begs the body of Jesus, and with Nicodemus, wraps it in spices and lays it in a new tomb. Several women follow them. Mary Magdalene and Mary the mother of Joses sit opposite the sepulchre, and remain till sunset, when the Jewish Sabbath set in. This closes the transactions of Friday, March 26.

Calvary.	JOHN XIX. 38—42.	V. Æ. 29.

Μετὰ δὲ ταῦτα ἠρώτησε τὸν Πιλάτον ὁ Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητὴς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πιλάτος. ἦλθεν οὖν καὶ ἦρε τὸ σῶμα τοῦ Ἰησοῦ. Ἦλθε δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς τὸν Ἰησοῦν νυκτὸς τὸ πρῶτον, φέρων μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν. Ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. Ἦν δὲ ἐν τῷ τόπῳ, ὅπου ἐσταυρώθη, κῆπος καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

A Guard watches the Sepulchre.

Τῇ δὲ ἐπαύριον, ἥτις ἐστὶ μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον λέγοντες· Κύριε, ἐμνήσθημεν, ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν· μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ [νυκτὸς] κλέψωσιν αὐτὸν καὶ εἴπωσι τῷ λαῷ· ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. Ἔφη αὐτοῖς ὁ Πιλάτος· Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.—Matt. XXVII. 62–66.

ΚΕΦΑΛΗ ρα'.

THE RESURRECTION OF CHRIST.

On Sunday, March 28, when the first fruits were offered in the temple, Christ, "the first fruits of them that slept," arose from the dead. Very early, during the morning watch, the two Marys and Salome set out for the sepulchre carrying spices. An angel in the mean time rolls back the stone, that the soldiers may see the empty sepulchre from which Christ has just arisen. Angels announce the Resurrection. Attendant circumstances.

Jerusalem. MATT XXVIII. 1—4: XXVII. 52—53. V. Æ 29.

Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. Καὶ ἰδού, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτοῦ. Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὡσεὶ νεκροί. Καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη, καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

An Angel announces the Resurrection.

Καὶ διαγενομένου τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. Καὶ λίαν πρωῒ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; Καὶ ἀναβλέψασαι θεωροῦσιν, ὅτι ἀποκεκύλισται ὁ λίθος· ἦν γὰρ μέγας σφόδρα. Καὶ εἰσελθοῦσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευκήν· καὶ ἐξεθαμβήθησαν. Ὁ δὲ λέγει αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος, ὅπου ἔθηκαν αὐτόν. Ἀλλ' ὑπάγετε, εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν. Καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος

καὶ ἔκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.—MARK XVI. 1–8.

Peter and John come to the Sepulchre.

Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. Ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. Καὶ παρακύψας βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν. Ἔρχεται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὀθόνια κείμενα καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον. Τότε οὖν εἰσῆλθε καὶ ὁ ἄλλος μαθητής, ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδε καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν γραφήν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.—JOHN XX. 3–10.

Christ appears to Mary Magdalene.

Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; λέγει αὐτοῖς· ὅτι ἦραν τὸν κύριόν μου, καὶ οὐκ οἶδα, ποῦ ἔθηκαν αὐτόν. Καὶ ταῦτα εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει, ὅτι ὁ Ἰησοῦς ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα, ὅτι ὁ κηπουρός ἐστι, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι, ποῦ ἔθηκας αὐτόν. κἀγὼ αὐτὸν ἀρῶ. Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία. στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββουνί (ὃ λέγεται, διδάσκαλε). Λέγει αὐτῇ ὁ Ἰησοῦς· Μή μου ἅπτου· οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ θεὸν ὑμῶν· Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ.—JOHN XX. 11–18.

The Soldiers announce the Resurrection.

Πορευομένων δὲ αὐτῶν, ἰδού, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγοντες· Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.—MATT. XXVIII. 11-15.

Angels announce it to the Women of Galilee.

Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέος ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ ἡτοίμασαν ἀρώματα, καί τινες σὺν αὐταῖς. Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου· καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδού, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. Ἐμφόβων δὲ γενομένων αὐτῶν καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; Οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη. μνήσθητε, ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ λέγων· ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα καὶ πᾶσι τοῖς λοιποῖς.—LUKE XXIV. 1-9.

ΚΕΦΑΛΗ ρβ'.

CHRIST'S APPEARANCE TO TWO DISCIPLES.

In the afternoon he meets two disciples on the road to Emmaus, and converses with them. He sits at meat with them and is known to them in the breaking of bread. This occurs on Sunday, March 28.

Emmaus	LUKE XXIV 13—21, 25—35.	V Æ 29

Καὶ ἰδού, δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ

ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλήμ, ᾗ ὄνομα Ἐμμαούς. Καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καί ἐστε σκυθρωποί; Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς· Ποῖα; οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν. Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλάγε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ᾽ οὗ ταῦτα ἐγένετο. Καὶ αὐτὸς εἶπε πρὸς αὐτούς· Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ ἤγγισαν εἰς τὴν κώμην, οὗ ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο πορρωτέρω πορεύεσθαι. Καὶ παρεβιάσαντο αὐτὸν λέγοντες· Μεῖνον μεθ᾽ ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ καὶ κέκλικεν ἡμέρα. καὶ εἰσῆλθε τοῦ μεῖναι συν αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ᾽ αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε καὶ κλάσας ἐπεδίδου αὐτοῖς. Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ᾽ αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλήμ, καὶ εὗρον συνηθροισμένους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς λέγοντας· Ὅτι ἠγέρθη ὁ κύριος

ὄντως καὶ ὤφθη Σίμωνι. Καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.

ΚΕΦΑΛΑΙ ργ'.

CHRIST'S APPEARANCE TO TEN DISCIPLES.

The disciples immediately return from Emmaus the same evening, and announce his resurrection, relating what had happened to them. While they thus spake, Jesus himself stood in the midst and saith, "Peace be unto you." Thomas, one of the Apostles, is absent. He appears to them on the following Sunday, April 4, when Thomas is present.

Jerusalem.	LUKE XXIV. 36—43.	V. Æ. 29.

Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς [ὁ Ἰησοῦς] ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν. Πτοηθέντες δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ τοῦτο εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἔχετέ τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου. Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.

Thomas incredulous.

Θωμᾶς δέ, εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε ἦλθεν ὁ Ἰησοῦς. Ἔλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς· Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ πιστεύσω.—JOHN XX. 24, 25.

Thomas believing.

Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλει-

σμένων, καὶ ἔστη εἰς τὸ μέσον καὶ εἶπεν· Εἰρήνη ὑμῖν. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Ἀπεκρίθη Θωμας καὶ εἶπεν αὐτῷ· Ὁ κύριός μου καὶ ὁ θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· Ὅτι ἑώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.—John XX. 26–29.

ΚΕΦΑΛΗ ρδ'.

APPEARS AT THE SEA OF TIBERIAS.

Christ is made known to his disciples by a miraculous draught of fishes, and by the miraculous provision of fire and food. He eats with them, and gives a charge to Peter. He prophesies Peter's crucifixion.

Sea of Tiberias — JOHN XXI. 1—19 — V. Æ. 29.

Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος. ἐφανέρωσε δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς, ὁ λεγόμενος Δίδυμος, καὶ Ναθαναήλ, ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων Πέτρος· Ὑπάγω ἁλιεύειν. λέγουσιν αὐτῷ· Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί· ἐξῆλθον καὶ ἐνέβησαν εἰς τὸ πλοῖον εὐθύς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταί, ὅτι Ἰησοῦς ἐστι. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ· Οὔ. Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων. Λέγει οὖν ὁ μαθητὴς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· Ὁ κύριός ἐστι. Σίμων οὖν Πέτρος ἀκούσας, ὅτι ὁ κύριός ἐστι, τὸν ἐπενδύτην διεζώσατο, (ἦν γὰρ γυμνός,) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων) σύροντες τὸ

δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν. Ἀνέβη Σίμων Πέτρος καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε, ἀριστήσατε. οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες, ὅτι ὁ κύριός ἐστιν. Ἔρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.—JOHN XXI. 1–14.

Charge to Peter.

Ὅτι οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωνᾶ ἀγαπᾷς με πλεῖον τούτων; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας, ὅτι φιλῶ σε. λέγει αὐτῷ· Βόσκε τὰ ἀρνία μου. Λέγει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωνᾶ, ἀγαπᾷς με; λέγει αὐτῷ· Ναί, κύριε, σὺ οἶδας, ὅτι φιλῶ σε. λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου. Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωνᾶ, φιλεῖς με; ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις, ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· Βόσκε τὰ πρόβατά μου.—JOHN XXI. 15–17.

Prophecy of Peter's Death.

Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιεπάτεις, ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ζώσει καὶ οἴσει, ὅπου οὐ θέλεις. Τοῦτο δὲ εἶπε σημαίνων, ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ· Ἀκολούθει μοι.—JOHN XXI. 18, 19.

ΚΕΦΑΛΗ ϙε΄.

CHRIST'S LAST APPEARANCE.

On a mountain in Galilee, perhaps that of the Transfiguration, he appeared to the eleven and to five hundred brethren. He was after that seen of James, and then of all the Apostles. Having continued with them until the fortieth day, "speaking of the things pertaining to the kingdom of God," he leads them out on the Mount of Olives, to Bethany.

Jerusalem.	LUKE XXIV. 44, 49.	V. Æ. 29.

Καὶ συναλιζόμενος παρήγγειλεν, αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρός. Εἶπε δὲ αὐτοῖς· Οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. Καὶ ἰδού, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλήμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.

He leads them to Bethany

Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. Καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις λαλήσουσι καιναῖς· ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψῃ· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.—LUKE XXIV. 50. MARK XVI. 15–18.

ΚΕΦΑΛΗ ϙϛ΄.

THE ASCENSION.

Having arrived at Bethany, he is parted from his disciples, and ascends to Heaven. Angels announce his second advent in like manner from Heaven.

Bethany	MARK XVI. 19	V. Æ. 29.

Ὁ μὲν οὖν κύριος μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήφθη εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.

His Second Advent announced.

Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ, καὶ ἰδού, ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, οἳ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ᾽ ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἱερουσαλήμ, σαββάτου ἔχον ὁδόν. Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπερῷον, οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.— Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ [καὶ τῇ δεήσει] σὺν γυναιξὶ καὶ Μαρίᾳ τῇ μητρὶ τοῦ Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.—Acts I. 10–14.

ΚΕΦΑΛΗ ϙζ'.

CONCLUSION.

The four Gospels but a partial record of the acts and teachings of the Saviour.

Jerusalem.	JOHN XX 30, 31: XXI. 25.	V Æ. 29.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε, ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.—Ἔστι δὲ καὶ ἄλλα πολλά, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ᾽ ἕν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία.

ΤΕΛΟΣ.

NOTES.

NOTES.

Page 7. *line* 1. ἡμέραις. A Hebraism for *age, lifetime, reign,* &c.

18. ἔσται used for ἔσεται, the 3 pers. sing. of ἔσομαι, the fut. of εἰμί *to be.*

Page 8. *l.* 13. εὐαγγελίσασθαί σοι ταῦτα 'to bring you the good tidings of these things.'

28. ᾗ ὄνομα, similar to the Latin *cui nomen;* supply ἦν at ὄνομα.

Page 9. *l.* 1. ἐξ οἴκου, to be construed with παρθένον, the words μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ being transposed.

4. εὐλογημένη ἐν γυναιξίν. There is an emphasis on εὐλογημένη: and ἐν γυναιξὶν is equivalent to the Latin *inter feminas.* The simple genitive is more classical.

7. εὗρες, 'thou hast found;' 2 aor. for 1 aor. This is a form of the late Greek writers.

8. συλλήψῃ ἐν γαστρί. Supply βρέφος after συλλήψῃ.

11. ἐπὶ τόν. A Hellenistic syntax for τῷ or τοῦ.

12. εἰς τοὺς αἰῶνας: 'unto the ages of eternity;' 'for ever.' οὐκ ἔσται τέλος: 'there shall not be an end.'

15. πνεῦμα ἅγιον: 'the Holy Spirit;' that is, the power or influence of the Holy Spirit.'

16. ἐπισκιάσει σοι: 'shall overshadow thee.' Reference is evidently made made to the cloudy presence, or *Schechinah.* The preposition ἐπί, in composition governs σοί.

20. ἡ δούλη κυρίου. Supply πάρεστι or some other verb to δούλη.

21. γένοιτό μοι κατὰ τὸ ῥ. σ.: 'may it happen to me according to thy word.'

Page 10. *l.* 1. πόθεν μοι τοῦτο. Supply ἐστί.

Page 11. *l.* 5. πινακίδιον. A small tablet for writing upon.

Page 12. *l.* 2. πρὶν ἢ συνελθεῖν. This construction of the aor. infin. followed by the accusative, occurs in Mark xiv. 30, Acts ii. 20, and occasionally in classic writers.

3. ἔχουσα. Supply βρέφος.

6 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος. Genitive absolute of time: 'while he revolved these things in his mind.'

8. παραλαβεῖν. Supply εἰς οἰκίαν.

20. ἐξῆλθε: 'there went forth,' was promulgated.

21. ἀπογράφεσθαι: 'to register themselves,' the middle voice of the verb. τὴν οἰκουμένην: the *country* put for the *inhabitants*.

PAGE 13. *l.* 6. ἐν τῷ εἶναι αὐτούς: 'while they were being there;' the infinitive being used as if it were a noun.

7. τοῦ τεκεῖν: 'for her bringing forth.'

8. τὸν υἱὸν αὐτ. τὸν πρωτ. 'her son, her first-born;' the article is used by way of explanation.

9. ἀνέκλινεν ἐν τῇ φ.; 'cradled him in a manger.'

12. φυλάσσοντες φυλακάς: the verb with its cognate noun: 'watching the watches of the night.' The watches were four, and were usually taken by relief by those who guarded any thing.

13. ἐπέστη αὐτοῖς: 'there came suddenly to view.' The dative αὐτοῖς is governed by ἐπί in composition. δόξα Θεοῦ: 'the glory of God'—the *Scheckinah* or symbol of the Divine Presence.

15. εὐαγγελίζομαι ὑμῖν χαράν: 'I bring you a good message of great joy.'

17. ἐτέχθη ὑμῖν: 'there is born for you'—for your advantage, your salvation.

20. αἰνούντων. The plural is used because στρατιᾶς is a noun of multitude.

23. οἱ ἄνθρωποι οἱ ποιμένες. The latter noun is in apposition with the former, and in explication of it.

25. ῥῆμα, *matter* or *affair*; same as πρᾶγμα used just after.

PAGE 14. *l.* 4. ἐπλήσθαν αἱ ἡμέραι τ. κ.: 'when the days [time] of their purification were completed.'

PAGE 15. *l.* 19. γεννᾶται: 'is to be born;' fut. mid., with the force of fut. pass. ποῦ, 'where' is put elliptically for τὸν τόπον ποῦ.

PAGE 16. *l.* 6. ἐλθὼν ἔστη: 'it came and stood;' the participle and verb used instead of two verbs. οὗ for του τόπου οὗ.

17. εἴπω σοι. Dative for accusative with πρός.

23. ἀποστείλας. Supply ἄνδρας, or στρατιώτας, or some similar word.

25. ἀπὸ διετοῦς. Genitive of the noun διετής, οῦς, 'two years of age.' κατωτέρω, 'further down,' namely, in age, i. e. *younger*.

PAGE 17. *l.* 4. κατ' ὄναρ: 'by dream.'

6. οἱ ζητοῦντες: 'those that sought;' the narrative pres. part. and relative, for the verb.

PAGE 18. *l.* 24. ἐν τῇ ἐρήμῳ. Supply ὄντα to agree with Ἰωάννην.

25. κηρύσσων: 'crying as a herald.' This beautifully expresses John's office, who came as the herald of Christ's advent.

PAGE 19. *l.* 15. μήποτε αὐτὸς εἴη: 'if he might not be.'

17. ὁ ἰσχυρότερος: 'he who is mightier.'

25. διεκώλυεν: 'was preventing,' in the sense of 'would have prevented.'

27. ἄφες ἄρτι. Supply τοῦτο

28. πᾶσαν τὴν δικαιοσύνην: 'all righteousness;' that is all external ordinances.

PAGE 20. *l.* 2. ἀγαπητός. This term in this place has nearly the force of the superlative.

2. εὐδόκησα. The 1. aor. of *custom*, equivalent to the Latin *quo delectari soleo.*

PAGE 21. *l.* 11. καὶ ὡμολόγησε: 'he even avowed'—he explicitly declared.

21. μέσος, for ἐν μέσῳ, like the Latin *medius.* ἕστηκε: 'has stood,' 'stands;' the perfect for the present.

PAGE 22. *l.* 2. ὁ αἴρων: 'who taketh away,' that is, expiates.

PAGE 23. *l.* 12. ὑστερήσαντες οἴνου: 'when they lacked wine.'

14. τί ἐμοὶ καὶ σοί; Supply ἐστι: 'what hast thou to do with what belongs to me?'

15. ἡ ὥρα μου: 'my time'—the time for executing my purpose.

18. ἀνά. This word has a distributive force, and joined with nouns of number may be expressed by the adverb *apiece.*

25. τὸν ἐλάσσω, a contraction for ἐλάσσονα: 'the less good'—the *inferior* kind.

Page 24. *l.* 21. λόγῳ, ᾧ. The relative ᾧ here, instead of being governed in the accusative by the verb, is put in the dative with λόγῳ, by attraction.

PAGE 25. *l.* 1. Νικόδημος ὄνομα. Supply ἦν.

6. ἄνωθεν. This word does not mean 'again,' merely, but also 'from above.' The birth is not merely *second* birth, but a *heavenly* one.

PAGE 27. *l.* 16. μαρτυρίαν ἐσφράγισεν: 'hath attested with his seal.'

17. οὐ γὰρ ἐκ μέτρου: 'not by measure,' and consequently sparingly, but in an unlimited manner.

19. ἐν τῇ χειρὶ αὐτοῦ, for εἰς τὴν χεῖρα αὐτοῦ.

PAGE 28. *l.* 14. ὁδὸν θαλάσσης. Supply κατά before ὁδόν.

PAGE 29. *l.* 16. ὁ λέγων: 'he that speaks,' the participle for the verb.

PAGE 30. *l.* 17. ὁ λεγόμενος: 'he that is called.'

PAGE 31. *l.* 13. οὐ μὴ πιστεύσητε: 'ye will by no means believe.' οὐ μὴ when constructed with the subjunctive mood, and not the future indicative, *strengthens* the negation, as in Matt. xvi. 28 and John xiii. 3.

15. ζῇ: 'is to live'—will recover. A Hebrew idiom that occurs in the Septuagint.

16. τῷ λόγῳ ᾧ. Here ᾧ is put by grammatical attraction in the dative with λόγῳ.

19. κομψότερον ἔσχε. Supply ἑαυτόν: like the Latin *melius se habere*: 'began to be better.'

21. ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ. Supply ἐγένετο, 'it took place.'

PAGE 32. *l.* 6. πνεῦμα κυρίου. Supply ἐστι.

PAGE 33. *l.* 16. τί ἡμῖν. Supply ἐστι.

PAGE 35. *l.* 5. καὶ προσένεγκε. Supply δῶρον or some such word.

13. ἐπαναγαγεῖν. Supply τὴν ναῦν. By ἐπί is meant *to*, *off*, equivalent here to *seaward*.

PAGE 36. *l.* 1. ἀπὸ τοῦ νῦν. An adverb of time, used adjectively with the ellipsis of χρόνου.

5. εἰς οἶκον,=ἐν οἴκῳ: 'at the house'—at home.

PAGE 37. *l.* 18. ἐν ᾧ. Supply χρονῷ before ᾧ.

PAGE 39. *l.* 3. τὸ ῥηθέν. Supply χρῆμα, *thing* or *matter*.

PAGE 40. *l.* 3. μακάριοι. Supply εἰσί.

6. οἱ πεινῶντες καὶ διψῶντες. A beautiful metaphor to denote those who ardently pursue righteousness.

9. τὸν θεὸν ὄψονται: 'will see God,'—will enjoy his favor and presence.

10. υἱοὶ θεοῦ: 'sons of God'—bearing his image.

13. ψευδόμενοι: 'speaking falsely;' the participle used *adverbialiter*.

PAGE 41. *l.* 14. ἐκ τοῦ πονηροῦ: 'of evil;' or, 'of the Evil One.'

32. τῷ. Supply ὄντι.

PAGE 42. *l.* 6. ὁ βλέπων. Used for the verb.

10. οὐκ ἔσῃ: 'thou must not be.' A Hebrew idiom that uses the fut. indicative for the subjunctive with μή.

12. ἑστῶτες προσεύχεσθαι: 'to pray standing.' The Jews were accustomed to pray standing.

16. ἐν τῷ κρυπτῷ: 'in secret;' for κρυπτῶς, the adverb.

23. ὡς ἐν οὐρανῷ καί. Supply οὕτως before καί.

26. ἀφίεμεν τοῖς ὀφειλέταις. Supply αὐτά, that is, ὀφειλήματα.

27. τοῦ πονηροῦ: 'from evil,' or 'the Evil One'—the Tempter. The epithet πονηρός is appropriate to the Tempter, being derived from πόνος, *labor*, *sorrow*, which came into the world through him.

PAGE 43. *l.* 12. μὴ θησαυρίζετε ὑμῖν θησαυρούς. The verb used with its cognate noun.

23. πλεῖον: 'more'—'of more consequence.'

PAGE 44. *l.* 22. οἱ ποταμοί, 'the floods,' like rivers.

26. ᾠκοδόμησε τὴν οἰκίαν. The use of the verb and its cognate noun.

PAGE 45. *l.* 6. ἐλθὼν θεραπεύσω: 'having come I will heal him.'

7. ἱκανός, 'fit;' for ἄξιος, worthy.

8. εἰπὲ λόγῳ: 'speak by a word'—by command.

PAGE 46. *l.* 2. ἐξεκομίζετο: 'was being carried out.'

2. μονογενὴς τῇ μητρὶ αὐτοῦ. Dative of *reference*, implying *possession*; used instead of genitive.

3. καὶ αὕτη χήρα. Supply ἦν.

22. πορευθέντες ἀπαγγείλατε: 'going, announce'—'go and announce.'

PAGE 48. *l.* 19. μήτι: 'is it so or not.' Thus John iv. 29. μήτι οὗτός ἐστιν ὁ Χριστός;

PAGE 49. *l.* 15. ὁ σπείρων. The article and participle used as a noun.

16. ἐν τῷ σπείρειν αὐτὸν: 'as he was sowing.'—αὐτὸν is in the accusative before σπείρειν.

18. ἐπὶ τὴν πέτραν: 'upon the stone;' viz., stony places.

23. ὁ ἔχων: 'he having;' for ἐκεῖνος ὃς ἔχει: 'he that has.'

25. οἱ ἀκούσαντες. The article and participle for the verb.

PAGE 50. *l.* 7. ἀκούσαντες τὸν λόγον: 'who have heard the word'—that is, have given ear to the word.

11. Πλεόντων δὲ αὐτῶν: 'while they sail away. Genitive absolute of *time*.

21. ἐλθόντι αὐτῷ: 'when he was come;' Instead of the genitive absolute, the dative αὐτῷ is put here, governed by ὑπήντησαν; the αὐτῷ is repeated after the verb.

PAGE 52. *l.* 8. ἐκράτησε τῆς χειρὸς αὐτῆς: 'he took her hand;' The more usual form is, ἐκράτησε αὐτὴν τῆς χειρός: 'he took her by the hand.'

11. παράγοντι ἐκεῖθεν τῷ Ἰησοῦ. Instead of the genitive absolute, the dative is here used, governed by ἠκολούθησαν,—αὐτῷ that follows may be regarded as a repetition of Ἰησοῦ, and in apposition with it.

PAGE 53. *l.* 1. ἐσπλαγχνίσθη περὶ αὐτῶν: 'had compassion upon them.'

3. καὶ προσκαλεσάμενος: 'and having called to him.'

10. ἤγγικεν: 'has drawn near;'—is at hand.

16. ὁ δεχόμενος: the article and participle for the verb.

PAGE 54. *l.* 6. οὐδὲ φαγεῖν ηὐκαίρουν: 'had not time well to eat.'

18. κύκλῳ: 'in a circle'—for the adjective *circumjacent*.

20. δότε αὐτοῖς ὑμεῖς φαγεῖν. Supply τί after ὑμεῖς: 'do you give them something to eat.'

21. δηναρίων διακοσίων: the genitive of price. Supply ἄξιος, 'worth,' or some similar word.

24. συμπόσια συμπόσια: 'companies by companies'—the former συμπόσια being in the accusative before ἀνακλῖναι, the latter being governed by κατά understood.

PAGE 55. *l.* 8. ἕως αὐτὸς ἀπολύσει τὸν ὄχλον: 'while he should dismiss the multitude.'

12. ἐν τῷ ἐλαύνειν: 'in rowing.' The article and infinitive of the verb used instead of a verbal noun.

19. ἐγώ εἰμι: 'it is I.' As he commands them not to be 'afraid,' the words ἐγώ εἰμι, 'I AM' may express his identity with JEHOVAH, who has power to control the sea and all things.

PAGE 56. *l.* 5. τοὺς κακῶς ἔχοντας: 'those that were sick;' equivalent to the Latin *illos male se habentes*.

14. ἐλθοῦσα προσέπεσε: 'coming threw,' equivalent to 'came and threw.'

PAGE 57. *l.* 18. ἐχόντων, agreeing with αὐτῶν understood; the plural is required, as ὄχλον going before is a noun of multitude.

20. ἡμέραι τρεῖς προσμένουσί μοι: 'there are three days to them remaining with me.' ἡμέραι is in the nominative case to

εἰσί understood. Supply *αὐτοῖς* before the participle *προσμένουσι*.

PAGE 58. *l.* 16. *τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;* 'whom do men report me to be?'—'say that I am.' The infinitive is used especially to distinguish the *object*.

23. *σὰρξ καὶ αἷμα*: 'flesh and blood.'—A Hebraic expression to denote man's gross nature and faculties, unaided by the Spirit of God.

26. *οὐ κατισχύσουσιν αὐτῆς*: 'shall not prevail against it.' The genitive here is governed by *κατισχύσουσιν*. Verbs of ruling, exalting or being inferior, of differing, beginning or ending, govern the genitive. See Rule XVIII. Greek Lessons.

PAGE 59. *l.* 7. *δεῖ αὐτὸν ἀπελθεῖν*. See Greek Lessons, Rule XXVIII. note 1.

20. *ψυχὴν αὐτοῦ ζημιωθῇ*: 'lose his soul,' literally 'be mulcted in the fine of his soul.'—Lose his soul by fine. Here *ψυχήν* is governed by *κατά* understood.

23. *κατὰ τὴν πρᾶξιν αὐτοῦ*: 'according to his conduct.'

PAGE 60. *l.* 1. *μετεμορφώθη*: 'was transfigured'—'was changed in outward form,'—especially in countenance.

10. *ὁ ἀγαπητός*. The article before this epithet gives it great force and expressiveness.

PAGE 61. *l.* 20. *πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄ*: 'having gone out to the sea, put in a hook'—'go to the sea and put in hook.'

PAGE 62. *l.* 5. *τίς μείζων*. Supply *ᾖ*, 'may be.'

8. *εἰσέλθητε εἰς τὴν βασιλείαν*. There is a repetition of the preposition used in composition, which of itself would have governed the accusative.

15. *καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης*. There is a wonderful force given to this sentence by employing three words of the same radical import.

21. *συνᾶραι λόγον*: 'to close his accounts.'

23. *Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι*: 'but he not having *means* to repay.' Supply *χρήματα* or *τάλαντα*.

25. *πεσών*: 'falling.' Supply *εἰς πρόσωπον*, 'on his face,' or the like.

26. *μακροθύμησον*: 'be long-suffering'—'be patient towards me;'— wait longer for the debt.

PAGE 63. *l.* 3. *εἴ τι* used for *ὅ τι*, *whatever*.

19. *ἀνὰ δύο*: by twos; *ἀνά* here has a *distributive* force.

Page 64. *l.* 6. *εἰρήνη τῷ οἴκῳ τούτῳ*: 'peace be to this house!' Supply ἤ after *εἰρήνη*.

18. *ὁ ἀκούων*: 'he that hears;'—the article and participle for the relative and verb.

Page 65. *l.* 2. *ἐν κρυπτῷ*. An adverbial phrase for *κρύπτως*.

13. *ἐν τῷ ὀνόματί σου*: 'in thy name'—viz. in virtue of authority from thee.

15. *τὴν ἐξουσίαν τοῦ πατεῖν*: 'the power of walking,' the article and infinitive, equivalent to the Latin gerund in the genitive.

27. *καὶ ᾧ ἐὰν βούληται*. Supply *ἐκεῖνος* before ᾧ.

Page 66. *l.* 9. *περιεσπᾶτο περὶ πολλὴν διακονίαν*: 'was drawn away (had her attention diverted) about much serving.'

10. *οὐ μέλει σοι;* 'is it not a matter of concern to thee?'

12. *ἵνα μοι συναντιλάβηται*: 'that she lay hold and assist me.'

Page 67. *l.* 9. *ἐμὲ δεῖ ἐργάζεσθαι*; the impersonal *δεῖ* governs the accusative and infinitive. See Greek Lessons R. XXVIII. n. 1.

10. *ἐργάζεσθαι τὰ ἔργα*. The verb with its cognate noun.

20. *ἐγώ εἰμι*: 'I am he;' *αὐτός* being understood.

Page 69. *l.* 1. *ὁ ποιμὴν ὁ καλός*: eminently *good*, the repetition of the article before the adjective gives it that force.

11. *κἀγὼ*, for *καὶ ἐγώ*.

Page 70. *l.* 6. *ἀπολέσας ἓν ἐξ αὐτῶν*: 'having lost one out of them.'

12. *ἤ*, 'than,' for *μᾶλλον ἤ*, 'rather than.'

15. *τὸ ἐπιβάλλον μέρος*: 'the portion falling to me.' Supply *μοί*, after *μέρος*.

17. *συναγαγὼν ἅπαντα*: 'collecting every thing,'—converting it into money.

18. *ζῶν ἀσώτως*: 'living dissolutely'—by living dissolutely.

24. *ὧν ἤσθιον*, by attraction for *ἃ ἤσθιον*. See Greek Lessons R. III. note 1.

26. *ἀναστὰς πορεύσομαι*: 'arising I will go;'—'I will arise and go.' This form is employed to signify hasty action.

Page 71. *l.* 8. *δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ*: 'bestow a ring upon his hand.'

16. *ὁ ἀδελφός σου ἥκει*: 'thy brother is come;' the present form with the meaning of the perfect.

20. *δουλεύω σοι*: 'have I been serving and am serving.'

22. *ὁ υἱός σου οὗτος*: 'this son of thine.'

23. ὁ καταφαγὼν τὸν βίον: 'that consumed thy substance.

PAGE 72. *l.* 4. ἀλλὰ καί: 'yea even.'

12. ὕδατος. Supply ἐπὶ before ὕδατος.

19. μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν: 'nor those wishing to pass thence, (from your side,) may cross over.'

21. τὸ προσώπον αὐτοῦ ἐστήριξε: 'his face was set;' a Hebrew form of expression, denoting *strong purpose.*

PAGE 73. *l.* 9. οὐκ ἔχει, ποῦ. Supply δόμον, τόπον, or some such word.

17. εἰς τὰ ὀπίσω. Supply χρήματα after τά.

23. ἐν τῷ ὑπάγειν αὐτούς: 'whilst they were in the act of going.' The infinitive with the article used as a verbal noun, yet taking the accusative before it.

24. ἰδὼν ὅτι ἰάθη: 'on seeing that he was healed.'

28. οἱ δὲ ἐννέα ποῦ: 'where are the (remaining) nine?' Supply εἰσί.

PAGE 74. *l.* 7. σταθείς: 'standing up.' The Jews prayed standing.

8. οἱ λοιποὶ τῶν ἀνθρώπων: 'the rest of mankind.'—λοιποί is used here in a partitive sense. After ἀνθρώπων supply οἵ εἰσιν: 'who are.'

10. δὶς σαββάτου. The genitive of *time*, denoting its duration, 'twice in the week.' Greek Lessons, R. XXXVII. note 1.

13. ὁ θεός: 'O God!' The article before the vocative is equivalent to the interjection O! in English.

18. τί ποιήσω; 'what shall I do?'—what course of conduct shall I adopt?

PAGE 75. *l.* 9. στυγνάσας ἐπὶ τῷ λόγῳ: 'lowering at his speech.'

11. περιβλεψάμενος: 'looking around (on his disciples).'

21. παρὰ ἀνθρώποις ἀδύνατον: 'with men it is impossible;'—as regards men, viz. human power.

PAGE 76. *l.* 8. κεκοίμηται: 'is asleep'—'has fallen asleep.'

13. παῤῥησίᾳ: 'in plain speech,'—plainly.

10. χαίρω δι' ὑμᾶς: 'I rejoice on your account.' ἤμην, a later Greek form instead of ἦν.

14. ἀναβαίνομεν εἰς Ἱεροσόλυμα: 'we are going up to Jerusalem'—we are on our way thither.

21. παραδοθήσεται: 'he *will* be betrayed. Render all the futures in this sentence by *will.*

PAGE 77. *l.* 2. ἐκαθῆτο: 'was sitting.'

4. Ἰησοῦς ὁ Ναζωραῖος παρέρχεται: 'Jesus of Nazareth is passing by'—is coming near.

10. ἵνα ἀναβλέψω: 'that I may see.' In full, as supplied from the preceding, it would be θέλω ποιήσῃς ἵνα ἀναβλέψω: 'I wish thou shouldst cause that I may see.'

16. ἐκείνης. Supply ὁδοῦ.

23. δίδωμι τοῖς πτωχοῖς. 'I now give to the poor'—I am now ready to give to the poor. This proffered charity and restitution is a proof of the salvation vouchsafed in line 26, on account of the change of heart which he had undergone.

PAGE 78. *l.* 1. τέσσαρας ἡμέρας ἤδε ἔχοντα: 'having already passed four days.' ἔχω when used with time, signifies *to pass, to spend.*

8. οὐκ ἂν ἐτεθνήκει: 'had not died'—would not have died.

15. οὐ μὴ ἀποθάνῃ: 'shall by no means die,' two negatives strengthening the negation.

19. ὁ διδάσκαλος πάρεστι: 'the master is here.'

PAGE 79. *l.* 8. ὁ ἀνοίξας: 'that opened;'—the article and participle for the relative and verb.

13. τεταρταῖος γάρ ἐστι: 'he is now (dead or in his grave) of his fourth day.'

21. δεδεμένος τοὺς πόδας. Suppy κατά before πόδας.

PAGE 80. *l.* 2. τί ποιοῦμεν: 'what are we doing?'—what are we about?

3. ἐὰν ἀφῶμεν αὐτὸν οὕτω: 'if we let him off thus.'

14. ἵνα ἀποκτείνωσιν αὐτόν: 'in order that they might slay him.'

PAGE 82. *l.* 3. εἰς ὑπάντησιν αὐτῷ 'to meet him;' the verbal noun followed by the same case as the verb; εἰς τὸ ὑπαντᾶν αὐτῷ.

9. ὡς ἤγγισεν: 'when he drew near.'

13. περικυκλώσουσί σε: 'shall encircle thee.'

PAGE 84. *l.* 3. εἰ ἄρα εὑρήσει τι: 'if indeed he should find aught.'

5. μηκέτι ἐκ σοῦ—μηδείς. Two negatives strengthening the negation.

13. πᾶσι τοῖς ἔθνεσιν: 'for all the nations (of the earth).'

PAGE 86. *l.* 4. οὐ γὰρ βλέπεις εἰς πρόσωπον: 'you look not at the face,' a Hebraism signifying, not to have respect to the personal appearance of man.

9. τίνος ἡ εἰκών. Supply ἐστι.

PAGE 87. *l.* 8. ἐγὼ ὁ θεός. Supply εἰμί after ἐγώ.

12. ὑποκριταί: 'hypocrites—pretenders.'

24. τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν: put in apposition with τὰ (χρήματα).

25. οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες: 'who strain a gnat and drink down a camel.' Who are delicate as to trivial sins, but disregard those that are grievous. The figure is taken from straining water or wine to free it from impurities.

PAGE 88. *l.* 10. εἰς ἀπάντησιν τοῦ νυμφίου: 'to meet the bridegroom;' literally, 'to a meeting of the bridegroom;'—the verbal noun used for the verb in the infinitive mood.

19. δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν: 'give us (some) of your oil.' Supply τί, or some such word.

PAGE 89. *l.* 9. ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι: 'that they may seize, (or apprehend) Jesus by subtilty.'

18. ποῦ θέλεις ἑτοιμάσωμεν: 'where do you wish we may prepare?'—(that) we may prepare. Supply ἵνα or the like.

PAGE 90. *l.* 6. ἐστρωμένον: 'furnished for the repast;' provided with tables, couches, cushions, stools &c.

9. Καὶ ὅτε ἐγένετο ἡ ὥρα: 'and when the hour came;'—the hour of eating the Passover.

10. ἐπιθυμίᾳ ἐπεθύμησα. A common idiom of the New Testament, in the use of a verb with its cognate noun, making the meaning of the verb more forcible.

11. ὅτι οὐκέτι οὐ μὴ φάγω: 'I will by no means eat;' a very strong negation, by the use of three negatives. ἕως ὅτου: 'until.' Supply χρόνου.

29. τοῦτό ἐστι τὸ σῶμά μου: this is (typifies) my body.'

PAGE 91. *l.* 18. ἕως οὗ. Supply χρόνου.

22. ἕως θανάτου: 'unto death;'—till he was ready to die under it.

PAGE 92. *l.* 2. ὡς σύ: 'as thou (wishest). Supply θέλεις.

4. μίαν ὥραν: 'one hour.' The accusative of the continuance of time.

6. πνεῦμα πρόθυμον. Supply the verb ἐστί.

10. οἱ ὀφθαλμοὶ βεβαρημένοι: 'were weighed down' (with sleep). Supply ὕπνῳ from the context.

11. ἀφεὶς αὐτοὺς: 'letting them alone;'—permitting them to sleep.

14. ἤγγικεν ἡ ὥρα: 'the hour is at hand:'—the hour of his betrayal.

21. κρατήσατε αὐτόν: 'seize him;'—'lay hold on him.'

PAGE 93. *l.* 2. ἐφ' ὅ: 'for what purpose?'—'for what deed? Supply πρᾶγμα or the like.

20. ἀπὸ μακρόθεν: 'from far;'—far off. A pleonastic expression.

PAGE 94. *l.* 3. τί οὗτοί σου καταμαρτυροῦσιν. The genitive σου is governed by κατά in composition.

13. ἔνοχος θανάτου ἐστί. Supply κρίματι which governs θανάτου.

23. μετὰ μικρόν: 'after a little (time).' Supply χρόνον or the like.

26. καταναθεματίζειν. Supply ἑαυτόν. 'To utter curses against himself' (if he knew him).

PAGE 95. *l.* 4. τί πρὸς ἡμᾶς; σὺ ὄψει. Supply ἐστι τοῦτο after τί, and τοῦτο after ὄψει.

17. κωλύοντα Καίσαρι φόρους διδόναι: 'forbidding (men) to give tribute to Cæsar.'

PAGE 96. *l.* 4. οὐδὲν εὑρίσκω αἴτιον: 'I find nothing criminal.'

6. ἕως ὧδε: 'unto hither'—unto this place (Jerusalem).

7. ἀκούσας Γαλιλαίαν: 'on hearing Galilee' mentioned by the priests.

9. ἀνέπεμψεν αὐτόν: 'sent him up,' to be tried by Herod.

12. ἦν γὰρ θέλων: 'had been wishing.'

18. περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν. Verbs of asking, teaching, clothing &c., govern two accusatives. Greek Lessons, Rule XXV.

23. οὐδὲν αἴτιον: 'nothing guilty'—no guilt.

PAGE 97. *l.* 7. τίνα θέλετε ἀπολύσω: 'whom do you wish (that) I may release.' Supply ἵνα before ἀπολύσω.

18. οὐδὲν ὠφελεῖ: 'profited nothing,'—availed nothing.

20. ὑμεῖς ὄψεσθε: 'look *you*' to that. The blame be upon you.

21. τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς: 'let his blood (be) on us.' Supply ἔστω.

PAGE 98. *l.* 4. ἐξέδυσαν αὐτὸν τὴν χλαμύδα. Verbs of asking, teaching, clothing, &c. Greek Lessons, Rule XXV.

10. ἐκόπτοντο: 'smote themselves'—smote their breasts. The middle voice with a reflexive meaning.

12. μὴ κλαίετε ἐπ' ἐμέ: 'weep not over me'—on my account.

14. μακάριαι αἱ στεῖραι. Supply εἰσί.

PAGE 99. *l.* 5. καὶ ἐδίδουν αὐτῷ πιεῖν: 'gave him to drink,' an unusual form of the infinitive.

6. διαμερίζονται τὰ ἱμάτια: 'they divided among them his garments for themselves.' The middle voice of the verb shows the application of them to their own use.

16. ἐπὶ τὸν ἱματισμόν μου: 'over (for *or* about) my inner garment'—tunic.

27. ὅτι ἐν τῷ αὐτῷ κρίματι: 'since thou art (suffering) under the same sentence.'

PAGE 100. *l.* 7. εἰς τὰ ἴδια: 'to his own (house).' Supply οἰκήματα or δώματα.

10. τοῦτ' ἔστι: 'that is'—'that means.'

13. ἀπὸ ἄνωθεν: 'from above.' The preposition used with the adverb instead of the noun. εἰς δύο: 'in two (parts).' Supply μέρη.

15. τῶν κεκοιμημένων ἁγίων: 'of saints that were dead'—'of pious dead.'

26. εὐθύς. The adjective used instead of the adverb εὐθέως.

PAGE 101. *l.* 3. ἵνα ἄρῃ τὸ σῶμα: 'that he might (be permitted to) remove the body.'

13. τῇ ἐπαύριον: 'on the morrow.' Supply ἡμέρᾳ.

15. ἐμνήσθημεν: 'we have been reminded;'—'we remember.' A passive verb with an active signification.

16. μετὰ τρεῖς ἡμέρας: 'within three days;'—'on the third day.' ἐγείρομαι: 'I rise' for 'I will rise.' The certainty of the event is expressed by being put in the *present* tense, instead of the *future*.

21. ὡς οἴδατε: 'as well as you know how;'—as you can best devise.

PAGE 102. *l.* 1. εἰς μίαν, for πρώτην, the *numeral* for the *ordinal*, as is the case sometimes in English. Supply ἡμέραν.

4. ἀπεκύλισε τὸν λίθον: 'rolled away' (*for* had rolled away) the stone.' The 1 aorist for the pluperfect.

5. παρακύψας βλέπει: 'on stooping down sees.' The narrative *present* for the *past* tense.

6. ὡς ἀστραπή. Supply ἐστί after ἀστραπή and χιών.

15. ἀνατείλαντος τοῦ ἡλίου: 'the sun rising;'—at sunrise. The genitive absolute of *time*.

20. περιβεβλημένον στολὴν λευκήν: 'clothed with a white garment.' See Greek Lessons, Rules XXV. and XXVI.

PAGE 103. *l.* 15. Μαρία δὲ εἱστήκει: 'Mary had been

21. ἐλθόντι αὐτῷ: 'when he was come;' Instead of the genitive absolute, the dative αὐτῷ is put here, governed by ὑπήντησαν; the αὐτῷ is repeated after the verb.

PAGE 52. *l.* 8. ἐκράτησε τῆς χειρὸς αὐτῆς: 'he took her hand;' The more usual form is, ἐκράτησε αὐτὴν τῆς χειρός: 'he took her by the hand.'

11. παράγοντι ἐκεῖθεν τῷ Ἰησοῦ. Instead of the genitive absolute, the dative is here used, governed by ἠκολούθησαν,—αὐτῷ that follows may be regarded as a repetition of Ἰησοῦ, and in apposition with it.

PAGE 53. *l.* 1. ἐσπλαγχνίσθη περὶ αὐτῶν: 'had compassion upon them.'

3. καὶ προσκαλεσάμενος: 'and having called to him.'

10. ἤγγικεν: 'has drawn near;'—is at hand.

16. ὁ δεχόμενος: the article and participle for the verb.

PAGE 54. *l.* 6. οὐδὲ φαγεῖν ηὐκαίρουν: 'had not time well to eat.'

18. κύκλῳ: 'in a circle'—for the adjective *circumjacent.*

20. δότε αὐτοῖς ὑμεῖς φαγεῖν. Supply τί after ὑμεῖς: 'do you give them something to eat.'

21. δηναρίων διακοσίων: the genitive of price. Supply ἄξιος, 'worth,' or some similar word.

24. συμπόσια συμπόσια: 'companies by companies'—the former συμπόσια being in the accusative before ἀνακλῖναι, the latter being governed by κατά understood.

PAGE 55. *l.* 8. ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον: 'while he should dismiss the multitude.'

12. ἐν τῷ ἐλαύνειν: 'in rowing.' The article and infinitive of the verb used instead of a verbal noun.

19. ἐγώ εἰμι: 'it is I.' As he commands them not to be 'afraid,' the words ἐγώ εἰμι, 'I AM' may express his identity with JEHOVAH, who has power to control the sea and all things.

PAGE 56. *l.* 5. τοὺς κακῶς ἔχοντας: 'those that were sick;' equivalent to the Latin *illos male se habentes.*

14. ἐλθοῦσα προσέπεσε: 'coming threw,' equivalent to 'came and threw.'

PAGE 57. *l.* 18. ἐχόντων, agreeing with αὐτῶν understood; the plural is required, as ὄχλον going before is a noun of multitude.

20. ἡμέραι τρεῖς προσμένουσί μοι: 'there are three days to them remaining with me.' ἡμέραι is in the nominative case to

εἰσί understood. Supply *αὐτοῖς* before the participle *προσμένουσι*.

PAGE 58. *l.* 16. *τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;* 'whom do men report me to be?'—'say that I am.' The infinitive is used especially to distinguish the *object*.

23. *σὰρξ καὶ αἷμα*: 'flesh and blood.'—A Hebraic expression to denote man's gross nature and faculties, unaided by the Spirit of God.

26. *οὐ κατισχύσουσιν αὐτῆς*: 'shall not prevail against it.' The genitive here is governed by *κατισχύσουσιν*. Verbs of ruling, exalting or being inferior, of differing, beginning or ending, govern the genitive. See Rule XVIII. Greek Lessons.

PAGE 59. *l.* 7. *δεῖ αὐτὸν ἀπελθεῖν*. See Greek Lessons, Rule XXVIII. note 1.

20. *ψυχὴν αὐτοῦ ζημιωθῇ*: 'lose his soul,' literally 'be mulcted in the fine of his soul.'—Lose his soul by fine. Here *ψυχήν* is governed by *κατά* understood.

23. *κατὰ τὴν πρᾶξιν αὐτοῦ*: 'according to his conduct.'

PAGE 60. *l.* 1. *μετεμορφώθη*: 'was transfigured'—'was changed in outward form,'—especially in countenance.

10. *ὁ ἀγαπητός*. The article before this epithet gives it great force and expressiveness.

PAGE 61. *l.* 20. *πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄ*: 'having gone out to the sea, put in a hook'—'go to the sea and put in hook.'

PAGE 62. *l.* 5. *τίς μείζων*. Supply *ᾖ*, 'may be.'

8. *εἰσέλθητε εἰς τὴν βασιλείαν*. There is a repetition of the preposition used in composition, which of itself would have governed the accusative.

15. *καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης*. There is a wonderful force given to this sentence by employing three words of the same radical import.

21. *συνᾶραι λόγον*: 'to close his accounts.'

23. *Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι*: 'but he not having *means* to repay.' Supply *χρήματα* or *τάλαντα*.

25. *πεσών*: 'falling.' Supply *εἰς πρόσωπον*, 'on his face,' or the like.

26. *μακροθύμησον*: 'be long-suffering'—'be patient towards me;'— wait longer for the debt.

PAGE 63. *l.* 3. *εἴ τι* used for *ὅ τι*, *whatever*.

19. *ἀνὰ δύο*: by twos; *ἀνά* here has a *distributive* force.

PAGE 64. *l.* 6. εἰρήνη τῷ οἴκῳ τούτῳ: 'peace be to this house!' Supply ἤ after εἰρήνη.

18. ὁ ἀκούων: 'he that hears;'—the article and participle for the relative and verb.

PAGE 65. *l.* 2. ἐν κρυπτῷ. An adverbial phrase for κρύπτως.

13. ἐν τῷ ὀνόματί σου: 'in thy name'—viz. in virtue of authority from thee.

15. τὴν ἐξουσίαν τοῦ πατεῖν: 'the power of walking,' the article and infinitive, equivalent to the Latin gerund in the genitive.

27. καὶ ᾧ ἐὰν βούληται. Supply ἐκεῖνος before ᾧ.

PAGE 66. *l.* 9. περιεσπᾶτο περὶ πολλὴν διακονίαν: 'was drawn away (had her attention diverted) about much serving.'

10. οὐ μέλει σοι; 'is it not a matter of concern to thee?'

12. ἵνα μοι συναντιλάβηται: 'that she lay hold and assist me.'

PAGE 67. *l.* 9. ἐμὲ δεῖ ἐργάζεσθαι; the impersonal δεῖ governs the accusative and infinitive. See Greek Lessons R. XXVIII. n. 1.

10. ἐργάζεσθαι τὰ ἔργα. The verb with its cognate noun.

20. ἐγώ εἰμι: 'I am he;' αὐτός being understood.

PAGE 69. *l.* 1. ὁ ποιμὴν ὁ καλός: eminently *good*, the repetition of the article before the adjective gives it that force.

11. κἀγώ, for καὶ ἐγώ.

PAGE 70. *l.* 6. ἀπολέσας ἓν ἐξ αὐτῶν: 'having lost one out of them.'

12. ἤ, 'than,' for μᾶλλον ἤ, 'rather than.'

15. τὸ ἐπιβάλλον μέρος: 'the portion falling to me.' Supply μοί, after μέρος.

17. συναγαγὼν ἅπαντα: 'collecting every thing,'—converting it into money.

18. ζῶν ἀσώτως: 'living dissolutely'—by living dissolutely.

24. ὧν ἤσθιον, by attraction for ἃ ἤσθιον. See Greek Lessons R. III. note 1.

26. ἀναστὰς πορεύσομαι: 'arising I will go;'—'I will arise and go.' This form is employed to signify hasty action.

PAGE 71. *l.* 8. δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ: 'bestow a ring upon his hand.'

16. ὁ ἀδελφός σου ἥκει: 'thy brother is come;' the present form with the meaning of the perfect.

20. δουλεύω σοι: 'have I been serving and am serving.'

22. ὁ υἱός σου οὗτος: 'this son of thine.'

23. ὁ καταφαγὼν τὸν βίον: 'that consumed thy substance.

PAGE 72. *l.* 4. ἀλλὰ καί: 'yea even.'

12. ὕδατος. Supply ἐπί before ὕδατος.

19. μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν: 'nor those wishing to pass thence, (from your side,) may cross over.'

21. τὸ προσώπον αὐτοῦ ἐστήριξε: 'his face was set;' a Hebrew form of expression, denoting *strong purpose.*

PAGE 73. *l.* 9. οὐκ ἔχει, ποῦ. Supply δόμον, τόπον, or some such word.

17. εἰς τὰ ὀπίσω. Supply χρήματα after τά.

23. ἐν τῷ ὑπάγειν αὐτούς: 'whilst they were in the act of going.' The infinitive with the article used as a verbal noun, yet taking the accusative before it.

24. ἰδὼν ὅτι ἰάθη: 'on seeing that he was healed.'

28. οἱ δὲ ἐννέα ποῦ: 'where are the (remaining) nine?' Supply εἰσί.

PAGE 74. *l.* 7. σταθείς: 'standing up.' The Jews prayed standing.

8. οἱ λοιποὶ τῶν ἀνθρώπων: 'the rest of mankind.'—λοιποί is used here in a partitive sense. After ἀνθρώπων supply οἵ εἰσίν: 'who are.'

10. δὶς σαββάτου. The genitive of *time*, denoting its duration, 'twice in the week.' Greek Lessons, R. XXXVII. note 1.

13. ὁ θεός: 'O God!' The article before the vocative is equivalent to the interjection O! in English.

18. τί ποιήσω; 'what shall I do?'—what course of conduct shall I adopt?

PAGE 75. *l.* 9. στυγνάσας ἐπὶ τῷ λόγῳ: 'lowering at his speech.'

11. περιβλεψάμενος: 'looking around (on his disciples).'

21. παρὰ ἀνθρώποις ἀδύνατον: 'with men it is impossible;'—as regards men, viz. human power.

PAGE 76. *l.* 8. κεκοίμηται: 'is asleep'—'has fallen asleep.'

13. παῤῥησίᾳ: 'in plain speech,'—plainly.

10. χαίρω δι' ὑμᾶς: 'I rejoice on your account.' ἤμην, a later Greek form instead of ἦν.

14. ἀναβαίνομεν εἰς Ἱεροσόλυμα: 'we are going up to Jerusalem'—we are on our way thither.

21. παραδοθήσεται: 'he *will* be betrayed. Render all the futures in this sentence by *will.*

PAGE 77. *l.* 2. ἐκαθῆτο: 'was sitting.'

4. Ἰησοῦς ὁ Ναζωραῖος παρέρχεται: 'Jesus of Nazareth is passing by'—is coming near.

10. ἵνα ἀναβλέψω: 'that I may see.' In full, as supplied from the preceding, it would be θέλω ποιήσῃς ἵνα ἀναβλέψω: 'I wish thou shouldst cause that I may see.'

16. ἐκείνης. Supply ὁδοῦ.

23. δίδωμι τοῖς πτωχοῖς. 'I now give to the poor'—I am now ready to give to the poor. This proffered charity and restitution is a proof of the salvation vouchsafed in line 26, on account of the change of heart which he had undergone.

PAGE 78. *l.* 1. τέσσαρας ἡμέρας ἤδε ἔχοντα: 'having already passed four days.' ἔχω when used with time, signifies *to pass, to spend.*

8. οὐκ ἂν ἐτεθνήκει: 'had not died'—would not have died.

15. οὐ μὴ ἀποθάνῃ: 'shall by no means die,' two negatives strengthening the negation.

19. ὁ διδάσκαλος πάρεστι: 'the master is here.'

PAGE 79. *l.* 8. ὁ ἀνοίξας: 'that opened;'—the article and participle for the relative and verb.

13. τεταρταῖος γάρ ἐστι: 'he is now (dead or in his grave) of his fourth day.'

21. δεδεμένος τοὺς πόδας. Suppy κατά before πόδας.

PAGE 80. *l.* 2. τί ποιοῦμεν: 'what are we doing?'—what are we about?

3. ἐὰν ἀφῶμεν αὐτὸν οὕτω: 'if we let him off thus.'

14. ἵνα ἀποκτείνωσιν αὐτόν: 'in order that they might slay him.'

PAGE 82. *l.* 3. εἰς ὑπάντησιν αὐτῷ 'to meet him;' the verbal noun followed by the same case as the verb; εἰς τὸ ὑπαντᾶν αὐτῷ.

9. ὡς ἤγγισεν: 'when he drew near.'

13. περικυκλώσουσί σε: 'shall encircle thee.'

PAGE 84. *l.* 3. εἰ ἄρα εὑρήσει τι: 'if indeed he should find aught.'

5. μηκέτι ἐκ σοῦ—μηδείς. Two negatives strengthening the negation.

13. πᾶσι τοῖς ἔθνεσιν: 'for all the nations (of the earth).'

PAGE 86. *l.* 4. οὐ γὰρ βλέπεις εἰς πρόσωπον: 'you look not at the face,' a Hebraism signifying, not to have respect to the personal appearance of man.

9. τίνος ἡ εἰκών. Supply ἐστι.

PAGE 87. *l.* 8. ἐγὼ ὁ θεός. Supply εἰμί after ἐγώ.

12. ὑποκριταί: 'hypocrites—pretenders.'

24. τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν: put in apposition with τὰ (χρήματα).

25. οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες: 'who strain a gnat and drink down a camel.' Who are delicate as to trivial sins, but disregard those that are grievous. The figure is taken from straining water or wine to free it from impurities.

PAGE 88. *l.* 10. εἰς ἀπάντησιν τοῦ νυμφίου: 'to meet the bridegroom;' literally, 'to a meeting of the bridegroom;'—the verbal noun used for the verb in the infinitive mood.

19. δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν: 'give us (some) of your oil.' Supply τί, or some such word.

PAGE 89. *l.* 9. ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι: 'that they may seize, (or apprehend) Jesus by subtilty.'

18. ποῦ θέλεις ἑτοιμάσωμεν: 'where do you wish we may prepare?'—(that) we may prepare. Supply ἵνα or the like.

PAGE 90. *l.* 6. ἐστρωμένον: 'furnished for the repast;' provided with tables, couches, cushions, stools &c.

9. Καὶ ὅτε ἐγένετο ἡ ὥρα: 'and when the hour came;'—the hour of eating the Passover.

10. ἐπιθυμίᾳ ἐπεθύμησα. A common idiom of the New Testament, in the use of a verb with its cognate noun, making the meaning of the verb more forcible.

11. ὅτι οὐκέτι οὐ μὴ φάγω: 'I will by no means eat;' a very strong negation, by the use of three negatives. ἕως ὅτου: 'until.' Supply χρόνου.

29. τοῦτό ἐστι τὸ σῶμά μου: this is (typifies) my body.'

PAGE 91. *l.* 18. ἕως οὗ. Supply χρόνου.

22. ἕως θανάτου: 'unto death;'—till he was ready to die under it.

PAGE 92. *l.* 2. ὡς σύ: 'as thou (wishest). Supply θέλεις.

4. μίαν ὥραν: 'one hour.' The accusative of the continuance of time.

6. πνεῦμα πρόθυμον. Supply the verb ἐστί.

10. οἱ ὀφθαλμοὶ βεβαρημένοι: 'were weighed down' (with sleep). Supply ὕπνῳ from the context.

11. ἀφεὶς αὐτοὺς: 'letting them alone;'—permitting them to sleep.

14. ἤγγικεν ἡ ὥρα: 'the hour is at hand:'—the hour of his betrayal.

6 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος. Genitive absolute of time: 'while he revolved these things in his mind.'

8. παραλαβεῖν. Supply εἰς οἰκίαν.

20. ἐξῆλθε: 'there went forth,' was promulgated.

21. ἀπογράφεσθαι: 'to register themselves,' the middle voice of the verb. τὴν οἰκουμένην: the *country* put for the *inhabitants*.

PAGE 13. *l.* 6. ἐν τῷ εἶναι αὐτούς: 'while they were being there;' the infinitive being used as if it were a noun.

7. τοῦ τεκεῖν: 'for her bringing forth.'

8. τὸν υἱὸν αὐτ. τὸν πρωτ. 'her son, her first-born;' the article is used by way of explanation.

9. ἀνέκλινεν ἐν τῇ φ.; 'cradled him in a manger.'

12. φυλάσσοντες φυλακάς: the verb with its cognate noun: 'watching the watches of the night.' The watches were four, and were usually taken by relief by those who guarded any thing.

13. ἐπέστη αὐτοῖς: 'there came suddenly to view.' The dative αὐτοῖς is governed by ἐπί in composition. δόξα θεοῦ: 'the glory of God'—the *Scheckinah* or symbol of the Divine Presence.

15. εὐαγγελίζομαι ὑμῖν χαράν: 'I bring you a good message of great joy.'

17. ἐτέχθη ὑμῖν: 'there is born for you'—for your advantage, your salvation.

20. αἰνούντων. The plural is used because στρατιᾶς is a noun of multitude.

23. οἱ ἄνθρωποι οἱ ποιμένες. The latter noun is in apposition with the former, and in explication of it.

25. ῥῆμα, *matter* or *affair;* same as πρᾶγμα used just after.

PAGE 14. *l.* 4. ἐπλήσθαν αἱ ἡμέραι τ. κ.: 'when the days [time] of their purification were completed.'

PAGE 15. *l.* 19. γεννᾶται: 'is to be born;' fut. mid., with the force of fut. pass. ποῦ, 'where' is put elliptically for τὸν τόπον ποῦ.

PAGE 16. *l.* 6. ἐλθὼν ἔστη: 'it came and stood;' the participle and verb used instead of two verbs. οὗ for τοῦ τόπου οὗ.

17. εἴπω σοι. Dative for accusative with πρός.

23. ἀποστείλας. Supply ἄνδρας, or στρατιώτας, or some similar word.

25. ἀπὸ διετοῦς. Genitive of the noun διετής, οῦς, 'two years of age.' κατωτέρω, 'further down,' namely, in age, i. e. *younger.*

PAGE 17. *l.* 4. κατ' ὄναρ: 'by dream.'

6. οἱ ζητοῦντες: 'those that sought;' the narrative pres. part. and relative, for the verb.

PAGE 18. *l.* 24. ἐν τῇ ἐρήμῳ. Supply ὄντα to agree with Ἰωάννην.

25. κηρύσσων: 'crying as a herald.' This beautifully expresses John's office, who came as the herald of Christ's advent.

PAGE 19. *l.* 15. μήποτε αὐτὸς εἴη: 'if he might not be.'

17. ὁ ἰσχυρότερος: 'he who is mightier.'

25. διεκώλυεν: 'was preventing,' in the sense of 'would have prevented.'

27. ἄφες ἄρτι. Supply τοῦτο

28. πᾶσαν τὴν δικαιοσύνην: 'all righteousness;' that is all external ordinances.

PAGE 20. *l.* 2. ἀγαπητός. This term in this place has nearly the force of the superlative.

2. εὐδόκησα. The 1. aor. of *custom*, equivalent to the Latin *quo delectari soleo.*

PAGE 21. *l.* 11. καὶ ὡμολόγησε: 'he even avowed'—he explicitly declared.

21. μέσος, for ἐν μέσῳ, like the Latin *medius.* ἕστηκε: 'has stood,' 'stands;' the perfect for the present.

PAGE 22. *l.* 2. ὁ αἴρων: 'who taketh away,' that is, expiates.

PAGE 23. *l.* 12. ὑστερήσαντες οἴνου: 'when they lacked wine.'

14. τί ἐμοὶ καὶ σοί; Supply ἐστι: 'what hast thou to do with what belongs to me?'

15. ἡ ὥρα μου: 'my time'—the time for executing my purpose.

18. ἀνά. This word has a distributive force, and joined with nouns of number may be expressed by the adverb *apiece.*

25. τὸν ἐλάσσω, a contraction for ἐλάσσονα: 'the less good'—the *inferior* kind.

Page 24. *l.* 21. λόγῳ, ᾧ. The relative ᾧ here, instead of being governed in the accusative by the verb, is put in the dative with λόγῳ, by attraction.

PAGE 25. *l.* 1. Νικόδημος ὄνομα. Supply ἦν.

6. ἄνωθεν. This word does not mean 'again,' merely, but also 'from above.' The birth is not merely *second* birth, but a *heavenly* one.

PAGE 27. *l.* 16. *μαρτυρίαν ἐσφράγισεν*: 'hath attested with his seal.'

17. *οὐ γὰρ ἐκ μέτρου*: 'not by measure,' and consequently sparingly, but in an unlimited manner.

19. *ἐν τῇ χειρὶ αὐτοῦ*, for *εἰς τὴν χεῖρα αὐτοῦ*.

PAGE 28. *l.* 14. *ὁδὸν θαλάσσης*. Supply *κατά* before *ὁδόν*.

PAGE 29. *l.* 16. *ὁ λέγων*: 'he that speaks,' the participle for the verb.

PAGE 30. *l.* 17. *ὁ λεγόμενος*: 'he that is called.'

PAGE 31. *l.* 13. *οὐ μὴ πιστεύσητε*: 'ye will by no means believe.' *οὐ μὴ* when constructed with the subjunctive mood, and not the future indicative, *strengthens* the negation, as in Matt. xvi. 28 and John xiii. 3.

15. *ζῇ*: 'is to live'—will recover. A Hebrew idiom that occurs in the Septuagint.

16. *τῷ λόγῳ ᾧ*. Here *ᾧ* is put by grammatical attraction in the dative with *λόγῳ*.

19. *κομψότερον ἔσχε*. Supply *ἑαυτόν*: like the Latin *melius se habere*: 'began to be better.'

21. *ὅτι ἐν ἐκείνῃ τῇ ὥρῃ*. Supply *ἐγένετο*, 'it took place.'

PAGE 32. *l.* 6. *πνεῦμα κυρίου*. Supply *ἐστι*.

PAGE 33. *l.* 16. *τί ἡμῖν*. Supply *ἐστι*.

PAGE 35. *l.* 5. *καὶ προσένεγκε*. Supply *δῶρον* or some such word.

13. *ἐπαναγαγεῖν*. Supply *τὴν ναῦν*. By *ἐπί* is meant *to, off*, equivalent here to *seaward*.

PAGE 36. *l.* 1. *ἀπὸ τοῦ νῦν*. An adverb of time, used adjectively with the ellipsis of *χρόνου*.

5. *εἰς οἶκον*,=*ἐν οἴκῳ*: 'at the house'—at home.

PAGE 37. *l.* 18. *ἐν ᾧ*. Supply *χρόνῳ* before *ᾧ*.

PAGE 39. *l.* 3. *τὸ ῥηθέν*. Supply *χρῆμα*, *thing* or *matter*.

PAGE 40. *l.* 3. *μακάριοι*. Supply *εἰσί*.

6. *οἱ πεινῶντες καὶ διψῶντες*. A beautiful metaphor to denote those who ardently pursue righteousness.

9. *τὸν θεὸν ὄψονται*: 'will see God,'—will enjoy his favor and presence.

10. *υἱοὶ θεοῦ*: 'sons of God'—bearing his image.

13. *ψευδόμενοι*: 'speaking falsely;' the participle used *adverbialiter*.

PAGE 41. *l.* 14. *ἐκ τοῦ πονηροῦ*: 'of evil;' or, 'of the Evil One.'

32. *τῷ*. Supply *ὄντι*.

PAGE 42. *l.* 6. ὁ βλέπων. Used for the verb.

10. οὐκ ἔσῃ: 'thou must not be.' A Hebrew idiom that uses the fut. indicative for the subjunctive with μή.

12. ἑστῶτες προσεύχεσθαι: 'to pray standing.' The Jews were accustomed to pray standing.

16. ἐν τῷ κρυπτῷ: 'in secret;' for κρυπτῶς, the adverb.

23. ὡς ἐν οὐρανῷ καί. Supply οὕτως before καί.

26. ἀφίεμεν τοῖς ὀφειλέταις. Supply αὐτά, that is, ὀφειλήματα.

27. τοῦ πονηροῦ: 'from evil,' or 'the Evil One'—the Tempter. The epithet πονηρός is appropriate to the Tempter, being derived from πόνος, *labor*, *sorrow*, which came into the world through him.

PAGE 43. *l.* 12. μὴ θησαυρίζετε ὑμῖν θησαυρούς. The verb used with its cognate noun.

23. πλεῖον: 'more'—'of more consequence.'

PAGE 44. *l.* 22. οἱ ποταμοί, 'the floods,' like rivers.

26. ᾠκοδόμησε τὴν οἰκίαν. The use of the verb and its cognate noun.

PAGE 45. *l.* 6. ἐλθὼν θεραπεύσω: 'having come I will heal him.'

7. ἱκανός, 'fit;' for ἄξιος, worthy.

8. εἰπὲ λόγῳ: 'speak by a word'—by command.

PAGE 46. *l.* 2. ἐξεκομίζετο: 'was being carried out.'

2. μονογενὴς τῇ μητρὶ αὐτοῦ. Dative of *reference*, implying *possession*; used instead of genitive.

3. καὶ αὕτη χήρα. Supply ἦν.

22. πορευθέντες ἀπαγγείλατε: 'going, announce'—'go and announce.'

PAGE 48. *l.* 19. μήτι: 'is it so or not.' Thus John iv. 29. μήτι οὗτός ἐστιν ὁ Χριστός;

PAGE 49. *l.* 15. ὁ σπείρων. The article and participle used as a noun.

16. ἐν τῷ σπείρειν αὐτόν: 'as he was sowing.'—αὐτὸν is in the accusative before σπείρειν.

18. ἐπὶ τὴν πέτραν: 'upon the stone;' viz., stony places.

23. ὁ ἔχων: 'he having;' for ἐκεῖνος ὃς ἔχει: 'he that has.'

25. οἱ ἀκούσαντες. The article and participle for the verb.

PAGE 50. *l.* 7. ἀκούσαντες τὸν λόγον: 'who have heard the word'—that is, have given ear to the word.

11. Πλεόντων δὲ αὐτῶν: 'while they sail away. Genitive absolute of *time*.

21. ἐλθόντι αὐτῷ: 'when he was come;' Instead of the genitive absolute the dative αὐτῷ is put here, governed by ὑπήντησαν; the αὐτῷ is repeated after the verb.

PAGE 52. *l.* 8. ἐκράτησε τῆς χειρὸς αὐτῆς: 'he took her hand;' The more usual form is, ἐκράτησε αὐτήν τῆς χειρός: 'he took her by the hand.'

11. παράγοντι ἐκεῖθεν τῷ Ἰησοῦ. Instead of the genitive absolute, the dative is here used, governed by ἠκολούθησαν,—αὐτῷ that follows may be regarded as a repetition of Ἰησοῦ, and in apposition with it.

PAGE 53. *l.* 1. ἐσπλαγχνίσθη περὶ αὐτῶν: 'had compassion upon them.'

3. καὶ προσκαλεσάμενος: 'and having called to him.'

10. ἤγγικεν: 'has drawn near;'—is at hand.

16. ὁ δεχόμενος: the article and participle for the verb.

PAGE 54. *l.* 6. οὐδὲ φαγεῖν ηὐκαίρουν: 'had not time well to eat.'

18. κύκλῳ: 'in a circle'—for the adjective *circumjacent.*

20. δότε αὐτοῖς ὑμεῖς φαγεῖν. Supply τί after ὑμεῖς: 'do you give them something to eat.'

21. δηναρίων διακοσίων: the genitive of price. Supply ἄξιος, 'worth,' or some similar word.

24. συμπόσια συμπόσια: 'companies by companies'—the former συμπόσια being in the accusative before ἀνακλῖναι, the latter being governed by κατά understood.

PAGE 55. *l.* 8. ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον: 'while he should dismiss the multitude.'

12. ἐν τῷ ἐλαύνειν: 'in rowing.' The article and infinitive of the verb used instead of a verbal noun.

19. ἐγώ εἰμι: 'it is I.' As he commands them not to be 'afraid,' the words ἐγώ εἰμι, 'I AM' may express his identity with JEHOVAH, who has power to control the sea and all things.

PAGE 56. *l.* 5. τοὺς κακῶς ἔχοντας: 'those that were sick;' equivalent to the Latin *illos male se habentes.*

14. ἐλθοῦσα προσέπεσε: 'coming threw,' equivalent to 'came and threw.'

PAGE 57. *l.* 18. ἐχόντων, agreeing with αὐτῶν understood; the plural is required, as ὄχλου going before is a noun of multitude.

20. ἡμέραι τρεῖς προσμένουσί μοι: 'there are three days to them remaining with me.' ἡμέραι is in the nominative case to

εἰσί understood. Supply αὐτοῖς before the participle προσμένουσι.

PAGE 58. *l.* 16. τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 'whom do men report me to be?'—'say that I am.' The infinitive is used especially to distinguish the *object*.

23. σὰρξ καὶ αἷμα: 'flesh and blood.'—A Hebraic expression to denote man's gross nature and faculties, unaided by the Spirit of God.

26. οὐ κατισχύσουσιν αὐτῆς: 'shall not prevail against it.' The genitive here is governed by κατισχύσουσιν. Verbs of ruling, exalting or being inferior, of differing, beginning or ending, govern the genitive. See Rule XVIII. Greek Lessons.

PAGE 59. *l.* 7. δεῖ αὐτὸν ἀπελθεῖν. See Greek Lessons, Rule XXVIII. note 1.

20. ψυχὴν αὐτοῦ ζημιωθῇ: 'lose his soul,' literally 'be mulcted in the fine of his soul.'—Lose his soul by fine. Here ψυχήν is governed by κατά understood.

23. κατὰ τὴν πρᾶξιν αὐτοῦ: 'according to his conduct.'

PAGE 60. *l.* 1. μετεμορφώθη: 'was transfigured'—'was changed in outward form,'—especially in countenance.

10. ὁ ἀγαπητός. The article before this epithet gives it great force and expressiveness.

PAGE 61. *l.* 20. πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄ: 'having gone out to the sea, put in a hook'—'go to the sea and put in hook.'

PAGE 62. *l.* 5. τίς μείζων. Supply ᾖ, 'may be.'

8. εἰσέλθητε εἰς τὴν βασιλείαν. There is a repetition of the preposition used in composition, which of itself would have governed the accusative.

15. καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. There is a wonderful force given to this sentence by employing three words of the same radical import.

21. συνᾶραι λόγον: 'to close his accounts.'

23. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι: 'but he not having *means* to repay.' Supply χρήματα or τάλαντα.

25. πεσών: 'falling.' Supply εἰς πρόσωπον, 'on his face,' or the like.

26. μακροθύμησον: 'be long-suffering'—'be patient towards me;'— wait longer for the debt.

PAGE 63. *l.* 3. εἴ τι used for ὅ τι, *whatever.*

19. ἀνὰ δύο: by twos; ἀνά here has a *distributive* force.

PAGE 64. *l.* 6. *εἰρήνη τῷ οἴκῳ τούτῳ*: 'peace be to this house!' Supply ἤ after *εἰρήνη*.

18. *ὁ ἀκούων*: 'he that hears;'—the article and participle for the relative and verb.

PAGE 65. *l.* 2. *ἐν κρυπτῷ*. An adverbial phrase for *κρύπτως*.

13. *ἐν τῷ ὀνόματί σου*: 'in thy name'—viz. in virtue of authority from thee.

15. *τὴν ἐξουσίαν τοῦ πατεῖν*: 'the power of walking,' the article and infinitive, equivalent to the Latin gerund in the genitive.

27. *καὶ ᾧ ἐὰν βούληται*. Supply *ἐκεῖνος* before ᾧ.

PAGE 66. *l.* 9. *περιεσπᾶτο περὶ πολλὴν διακονίαν*: 'was drawn away (had her attention diverted) about much serving.'

10. *οὐ μέλει σοι;* 'is it not a matter of concern to thee?'

12. *ἵνα μοι συναντιλάβηται*: 'that she lay hold and assist me.'

PAGE 67. *l.* 9. *ἐμὲ δεῖ ἐργάζεσθαι*; the impersonal *δεῖ* governs the accusative and infinitive. See Greek Lessons R. XXVIII. n. 1.

10. *ἐργάζεσθαι τὰ ἔργα*. The verb with its cognate noun.

20. *ἐγώ εἰμι*: 'I am he;' *αὐτός* being understood.

PAGE 69. *l.* 1. *ὁ ποιμὴν ὁ καλός*: eminently *good*, the repetition of the article before the adjective gives it that force.

11. *κἀγώ*, for *καὶ ἐγώ*.

PAGE 70. *l.* 6. *ἀπολέσας ἓν ἐξ αὐτῶν*: 'having lost one out of them.'

12. *ἤ*, 'than,' for *μᾶλλον ἤ*, 'rather than.'

15. *τὸ ἐπιβάλλον μέρος*: 'the portion falling to me.' Supply *μοί*, after *μέρος*.

17. *συναγαγὼν ἅπαντα*: 'collecting every thing,'—converting it into money.

18. *ζῶν ἀσώτως*: 'living dissolutely'—by living dissolutely.

24. *ὧν ἤσθιον*, by attraction for *ἃ ἤσθιον*. See Greek Lessons R. III. note 1.

26. *ἀναστὰς πορεύσομαι*: 'arising I will go;'—'I will arise and go.' This form is employed to signify hasty action.

PAGE 71. *l.* 8. *δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ*: 'bestow a ring upon his hand.'

16. *ὁ ἀδελφός σου ἥκει*: 'thy brother is come;' the present form with the meaning of the perfect.

20. *δουλεύω σοι*: 'have I been serving and am serving.'

22. *ὁ υἱός σου οὗτος*: 'this son of thine.'

23. ὁ καταφαγὼν τὸν βίον: 'that consumed thy substance.

PAGE 72. *l.* 4. ἀλλὰ καί: 'yea even.'

12. ὕδατος. Supply ἐπί before ὕδατος.

19. μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν: 'nor those wishing to pass thence, (from your side,) may cross over.'

21. τὸ πρόσωπον αὐτοῦ ἐστήριξε: 'his face was set;' a Hebrew form of expression, denoting *strong purpose.*

PAGE 73. *l.* 9. οὐκ ἔχει, ποῦ. Supply δόμον, τόπον, or some such word.

17. εἰς τὰ ὀπίσω. Supply χρήματα after τά.

23. ἐν τῷ ὑπάγειν αὐτούς: 'whilst they were in the act of going.' The infinitive with the article used as a verbal noun, yet taking the accusative before it.

24. ἰδὼν ὅτι ἰάθη: 'on seeing that he was healed.'

28. οἱ δὲ ἐννέα ποῦ: 'where are the (remaining) nine?' Supply εἰσί.

PAGE 74. *l.* 7. σταθείς: 'standing up.' The Jews prayed standing.

8. οἱ λοιποὶ τῶν ἀνθρώπων: 'the rest of mankind.'—λοιποί is used here in a partitive sense. After ἀνθρώπων supply οἵ εἰσιν: 'who are.'

10. δὶς σαββάτου. The genitive of *time*, denoting its duration, 'twice in the week.' Greek Lessons, R. XXXVII. note 1.

13. ὁ Θεός: 'O God!' The article before the vocative is equivalent to the interjection O! in English.

18. τί ποιήσω; 'what shall I do?'—what course of conduct shall I adopt?

PAGE 75. *l.* 9. στυγνάσας ἐπὶ τῷ λόγῳ: 'lowering at his speech.'

11. περιβλεψάμενος: 'looking around (on his disciples).'

21. παρὰ ἀνθρώποις ἀδύνατον: 'with men it is impossible;'—as regards men, viz. human power.

PAGE 76. *l.* 8. κεκοίμηται: 'is asleep'—'has fallen asleep.'

13. παῤῥησίᾳ: 'in plain speech,'—plainly.

10. χαίρω δι' ὑμᾶς: 'I rejoice on your account.' ἤμην, a later Greek form instead of ἦν.

14. ἀναβαίνομεν εἰς Ἱεροσόλυμα: 'we are going up to Jerusalem'—we are on our way thither.

21. παραδοθήσεται: 'he *will* be betrayed. Render all the futures in this sentence by *will.*

PAGE 77. *l.* 2. ἐκαθῆτο: 'was sitting.'

4. Ἰησοῦς ὁ Ναζωραῖος παρέρχεται: 'Jesus of Nazareth is passing by'—is coming near.

10. ἵνα ἀναβλέψω: 'that I may see.' In full, as supplied from the preceding, it would be θέλω ποιήσῃς ἵνα ἀναβλέψω: 'I wish thou shouldst cause that I may see.'

16. ἐκείνης. Supply ὁδοῦ.

23. δίδωμι τοῖς πτωχοῖς. 'I now give to the poor'—I am now ready to give to the poor. This proffered charity and restitution is a proof of the salvation vouchsafed in line 26, on account of the change of heart which he had undergone.

Page 78. *l.* 1. τέσσαρας ἡμέρας ἤδη ἔχοντα: 'having already passed four days.' ἔχω when used with time, signifies *to pass, to spend.*

8. οὐκ ἂν ἐτεθνήκει: 'had not died'—would not have died.

15. οὐ μὴ ἀποθάνῃ: 'shall by no means die,' two negatives strengthening the negation.

19. ὁ διδάσκαλος πάρεστι: 'the master is here.'

Page 79. *l.* 8. ὁ ἀνοίξας: 'that opened;'—the article and participle for the relative and verb.

13. τεταρταῖος γάρ ἐστι: 'he is now (dead or in his grave) of his fourth day.'

21. δεδεμένος τοὺς πόδας. Suppy κατά before πόδας.

Page 80. *l.* 2. τί ποιοῦμεν: 'what are we doing?'—what are we about?

3. ἐὰν ἀφῶμεν αὐτὸν οὕτω: 'if we let him off thus.'

14. ἵνα ἀποκτείνωσιν αὐτόν: 'in order that they might slay him.'

Page 82. *l.* 3. εἰς ὑπάντησιν αὐτῷ 'to meet him;' the verbal noun followed by the same case as the verb; εἰς τὸ ὑπαντᾶν αὐτῷ.

9. ὡς ἤγγισεν: 'when he drew near.'

13. περικυκλώσουσί σε: 'shall encircle thee.'

Page 84. *l.* 3. εἰ ἄρα εὑρήσει τι: 'if indeed he should find aught.'

5. μηκέτι ἐκ σοῦ—μηδείς. Two negatives strengthening the negation.

13. πᾶσι τοῖς ἔθνεσιν: 'for all the nations (of the earth).'

Page 86. *l.* 4. οὐ γὰρ βλέπεις εἰς πρόσωπον: 'you look not at the face,' a Hebraism signifying, not to have respect to the personal appearance of man.

9. τίνος ἡ εἰκών. Supply ἐστι.

Page 87. *l.* 8. ἐγὼ ὁ θεός. Supply εἰμί after ἐγώ.

12. ὑποκριταί: 'hypocrites—pretenders.'

24. τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν: put in apposition with τὰ (χρήματα).

25. οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες: 'who strain a gnat and drink down a camel.' Who are delicate as to trivial sins, but disregard those that are grievous. The figure is taken from straining water or wine to free it from impurities.

Page 88. *l.* 10. εἰς ἀπάντησιν τοῦ νυμφίου: 'to meet the bridegroom;' literally, 'to a meeting of the bridegroom;'—the verbal noun used for the verb in the infinitive mood.

19. δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν: 'give us (some) of your oil.' Supply τί, or some such word.

Page 89. *l.* 9. ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι: 'that they may seize, (or apprehend) Jesus by subtilty.'

18. ποῦ θέλεις ἑτοιμάσωμεν: 'where do you wish we may prepare?'—(that) we may prepare. Supply ἵνα or the like.

Page 90. *l.* 6. ἐστρωμένον: 'furnished for the repast;' provided with tables, couches, cushions, stools &c.

9. Καὶ ὅτε ἐγένετο ἡ ὥρα: 'and when the hour came;'—the hour of eating the Passover.

10. ἐπιθυμίᾳ ἐπεθύμησα. A common idiom of the New Testament, in the use of a verb with its cognate noun, making the meaning of the verb more forcible.

11. ὅτι οὐκέτι οὐ μὴ φάγω: 'I will by no means eat;' a very strong negation, by the use of three negatives. ἕως ὅτου: 'until.' Supply χρόνου.

29. τοῦτό ἐστι τὸ σῶμά μου: this is (typifies) my body.'

Page 91. *l.* 18. ἕως οὗ. Supply χρόνου.

22. ἕως θανάτου: 'unto death;'—till he was ready to die under it.

Page 92. *l.* 2. ὡς σύ: 'as thou (wishest). Supply θέλεις.

4. μίαν ὥραν: 'one hour.' The accusative of the continuance of time.

6. πνεῦμα πρόθυμον. Supply the verb ἐστί.

10. οἱ ὀφθαλμοὶ βεβαρημένοι: 'were weighed down' (with sleep). Supply ὕπνῳ from the context.

11. ἀφεὶς αὐτοὺς: 'letting them alone;'—permitting them to sleep.

14. ἤγγικεν ἡ ὥρα: 'the hour is at hand:'—the hour of his betrayal.

21. κρατήσατε αὐτόν: 'seize him;'—'lay hold on him.'

PAGE 93. *l.* 2. ἐφ' ὅ: 'for what purpose?'—'for what deed? Supply πρᾶγμα or the like.

20. ἀπὸ μακρόθεν: 'from far;'—far off. A pleonastic expression.

PAGE 94. *l.* 3. τί οὗτοί σου καταμαρτυροῦσιν. The genitive σου is governed by κατά in composition.

13. ἔνοχος θανάτου ἐστί. Supply κρίματι which governs θανάτου.

23. μετὰ μικρόν: 'after a little (time).' Supply χρόνον or the like.

26. καταναθεματίζειν. Supply ἑαυτόν. 'To utter curses against himself' (if he knew him).

PAGE 95. *l.* 4. τί πρὸς ἡμᾶς; σὺ ὄψει. Supply ἐστι τοῦτο after τί, and τοῦτο after ὄψει.

17. κωλύοντα Καίσαρι φόρους διδόναι: 'forbidding (men) to give tribute to Cæsar.'

PAGE 96. *l.* 4. οὐδὲν εὑρίσκω αἴτιον: 'I find nothing criminal.'

6. ἕως ὧδε: 'unto hither'—unto this place (Jerusalem).

7. ἀκούσας Γαλιλαίαν: 'on hearing Galilee' mentioned by the priests.

9. ἀνέπεμψεν αὐτόν: 'sent him up,' to be tried by Herod.

12. ἦν γὰρ θέλων: 'had been wishing.'

18. περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν. Verbs of asking, teaching, clothing &c., govern two accusatives. Greek Lessons, Rule XXV.

23. οὐδὲν αἴτιον: 'nothing guilty'—no guilt.

PAGE 97. *l.* 7. τίνα θέλετε ἀπολύσω: 'whom do you wish (that) I may release.' Supply ἵνα before ἀπολύσω.

18. οὐδὲν ὠφελεῖ: 'profited nothing,'—availed nothing.

20. ὑμεῖς ὄψεσθε: 'look *you*' to that. The blame be upon you.

21. τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς: 'let his blood (be) on us.' Supply ἔστω.

PAGE 98. *l.* 4. ἐξέδυσαν αὐτὸν τὴν χλαμύδα. Verbs of asking, teaching, clothing, &c. Greek Lessons, Rule XXV.

10. ἐκόπτοντο: 'smote themselves'—smote their breasts. The middle voice with a reflexive meaning.

12. μὴ κλαίετε ἐπ' ἐμέ: 'weep not over me'—on my account.

14. μακάριαι αἱ στεῖραι. Supply εἰσί.

Page 99. *l.* 5. καὶ ἐδίδουν αὐτῷ πιεῖν: 'gave him to drink,' an unusual form of the infinitive.

6. διαμερίζονται τὰ ἱμάτια: 'they divided among them his garments for themselves.' The middle voice of the verb shows the application of them to their own use.

16. ἐπὶ τὸν ἱματισμόν μου: 'over (for *or* about) my inner garment'—tunic.

27. ὅτι ἐν τῷ αὐτῷ κρίματι: 'since thou art (suffering) under the same sentence.'

Page 100. *l.* 7. εἰς τὰ ἴδια: 'to his own (house).' Supply οἰκήματα or δώματα.

10. τοῦτ' ἔστι: 'that is'—'that means.'

13. ἀπὸ ἄνωθεν: 'from above.' The preposition used with the adverb instead of the noun. εἰς δύο: 'in two (parts).' Supply μέρη.

15. τῶν κεκοιμημένων ἁγίων: 'of saints that were dead'—'of pious dead.'

26. εὐθύς. The adjective used instead of the adverb εὐθέως.

Page 101. *l.* 3. ἵνα ἄρῃ τὸ σῶμα: 'that he might (be permitted to) remove the body.'

13. τῇ ἐπαύριον: 'on the morrow.' Supply ἡμέρᾳ.

15. ἐμνήσθημεν: 'we have been reminded;'—'we remember.' A passive verb with an active signification.

16. μετὰ τρεῖς ἡμέρας: 'within three days;'—'on the third day.' ἐγείρομαι: 'I rise' for 'I will rise.' The certainty of the event is expressed by being put in the *present* tense, instead of the *future*.

21. ὡς οἴδατε: 'as well as you know how;'—as you can best devise.

Page 102. *l.* 1. εἰς μίαν, for πρώτην, the *numeral* for the *ordinal*, as is the case sometimes in English. Supply ἡμέραν.

4. ἀπεκύλισε τὸν λίθον: 'rolled away' (*for* had rolled away) the stone.' The 1 aorist for the pluperfect.

5. παρακύψας βλέπει: 'on stooping down sees.' The narrative *present* for the *past* tense.

6. ὡς ἀστραπή. Supply ἐστί after ἀστραπή and χιών.

15. ἀνατείλαντος τοῦ ἡλίου: 'the sun rising;'—at sunrise. The genitive absolute of *time*.

20. περιβεβλημένον στολὴν λευκήν: 'clothed with a white garment.' See Greek Lessons, Rules XXV. and XXVI.

Page 103. *l.* 15. Μαρία δὲ εἱστήκει: 'Mary had been

standing;'—'Mary was standing.' The pluperfect used for the imperfect.

16. ἐν λευκοῖς: 'in white (garments).' Supply ἱματιοῖς.

22. οὐκ ᾔδει: 'had not known;'—'did not know.' The pluperfect used for the imperfect.

PAGE 104. *l.* 4. ἀργύρια ἱκανά: 'a good many pieces of silver;'—a sufficient sum of money.

7. ὑμᾶς ἀμερίμνους: 'we will make you safe from harm.

15. περὶ τούτου: 'about this;'—'about the matter.' Supply πράγματος.

18. το πρόσωπον, for πρόσωπα. The singular for the plural.

PAGE 105. *l.* 1. σταδίους ἑξήκοντα: 'sixty furlongs;' the accusative of distance. See Greek Lessons, Rule XXXVI.

6. τοῦ μὴ ἐπιγνῶναι αὐτόν, for ἵνα μὴ ἐπιγνῶσι: 'so that they did not know him.'

7. τίνες οἱ λόγοι οὗτοι. Supply εἰσί.

16. ὁ μέλλων λυτροῦσθαι: 'who was to redeem.

17. σὺν πᾶσι τούτοις: 'with all these (things);' in addition to all these thing; moreover.

18. ταῦτα ἐγένετο: 'these things were done;'—happened, took place.

19. τοῦ πιστεύειν: 'of believing;'—'in believing.' οἷς in the dative with πᾶσιν, by grammatical attraction, instead of the accusative ἅ.

25. παρεβιάσαντο αὐτόν: 'they prevailed on him (to stay).'

PAGE 106. *l.* 1. τὰ ἐν τῇ ὁδῷ. Supply πράγματα γενόμενα.

12. ἀπὸ τῆς χαρᾶς: 'out of (on account of) joy.'

13. τὶ βρώσιμον: 'any thing (to eat) eatable.'

21. οὐ μὴ πιστεύσω: 'I will by no means believe.'

22. ἔσω; 'within;' for ἐν τῷ οἴκῳ, 'in the house.'

PAGE 107. *l.* 1. εἰρήνη ὑμῖν: 'peace be to you.' Supply ἔστω.

6. μακάριοι: 'happy are those.' Supply εἰσί.

7. μὴ ἰδόντες: 'who have not seen (me since my resurrection).'

9. οἱ τοῦ Ζεβεδαίου: 'the (sons) of Zebedee.' See Greek Lessons, Rule I. note 1.

13. ὑπάγω ἁλιεύειν: 'I am going to fish.'

15. εὐθύς, for εὐθέως.

21. ἀπὸ τοῦ πλήθους: 'for (on acccount of) the multitude.'

PAGE 108. *l.* 1. δίκτυον τῶν ἰχθύων: 'a net (full) of fishes.'

Thus in English a 'purse of gold'—full of gold; a basket of fruit'—full of fruit. Supply μεστόν after δίκτυον, as in the 5th line.

2. ἐπικείμενον: 'laid upon (it);'—upon the fire of coals. Supply αὐτῇ.

14. πλεῖον τούτων: 'more than these (do).'

18. ποίμαινε: 'feed and tend as a shepherd.' The verb used in this command to Peter, is different from that in the other two commands.

23. νεώτερος: 'younger;'—a *younker*.

PAGE 109. *l.* 1. συναλιζόμενος παρήγγειλεν, αὐτοῖς: 'being assembled with (them) he commanded them.' Supply αὐτοῖς after συναλιζόμενος.

3. οὗτοι οἱ λόγοι. Supply εἰσί after οὗτοι.

6. ἀποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς: 'I send out on a mission the proclamation (message) of my father, upon (with) you.' You are clothed with the authority of my father's embassy, by me.

16. γλώσσαις λαλήσουσι καιναῖς: 'they shall speak with new tongues;'—tongues new to them, with which they were not acquainted before.

17. θανάσιμόν τι 'any thing deadly.' Supply φάρμακον or the like.

PAGE 110. *l.* 5. ὃν τροπον, governed by κατά understood.

11. Ἰάκωβος Ἀλφαίου: 'James (the son) of Alpheus.'

LEXICON.

LEXICON.

Ἀαρών, **ὁ**, indecl. *Aaron*.

Ἀβιά, **ὁ**, indecl. *Abia*.

Ἀβιληνή, **ῆς**, **ἡ**, *Abilene*.

Ἀβραάμ, **ὁ**, indecl. *Abraham*.

ἀγαθοποιέω, ῶ, f. ***ήσω*** (***ἀγαθός, ποιέω*** to do), *to do well to, to benefit.*

ἀγαθός, ή, όν, adj. *good, useful, virtuous.*

ἀγαλλίασις, εως, ἡ, *joy, gladness, exultation.* From

ἀγαλλιάω, ῶ, f. ***άσω***, and ***ἀγαλλιάομαι, ῶμαι***, f. ***άσομαι***, *to rejoice, to exult, to leap for joy.*

ἀγαπάω, ῶ, f. ***ήσω***, aor. 1 ***ἠγάπησα***, *to love, to take delight in.* From

ἀγάπη, ης, ἡ, *love.*

ἀγαπητός, η, όν, adj. *beloved.*

ἀγγαρεύω, f. ***εύσω*** (***ἄγγαρος*** a courier), *to impress* or force one to act as courier; *to compel one to go* with one.

ἀγγεῖον, ου, τό, *a vessel.*

ἄγγελος, ου, ὁ (***ἀγγέλλω*** to send), *a messenger; an angel.*

ἀγέλη, ης, ἡ, *a herd.*

ἀγανακτέω, ῶ, f. ***ήσω***, aor. 1 ***ἠγανάκτησα***, (***ἄγαν*** very much, and ***ἄχθος*** grief), prop. *to be pained*, met. *to be indignant.*

ἁγιάζω, f. ***σω***: pass. f. ***ἁγιασθήσομαι***, *to hallow, venerate as holy.*

ἅγιος, ία, ιον, adj. *sacred, pure, holy:* ***οἱ ἅγιοι***, *the saints.*

ἀγκάλη, ης, ἡ, *an arm.*

ἄγκιστρον, ου, τό, *a fish-hook.*

ἁγνίζω, f. ***ίσω***, *to purify, to prepare for a sacred festival.*

ἀγνοέω, ῶ, f. ***ήσω***, imperf. contr. ***ἠγνόουν***, (***α*** not, and ***γνοέω*** to know), *to be ignorant of* a thing.

ἀγορά, ᾶς, ἡ (***ἀγείρω*** to collect), a place where persons are *collected* for buying and selling, *a market-place.* Whence

ἀγοράζω, f. ***άσω***, aor. 1 ind. ***ἠγόρασα***, subj. ***ἀγοράσω***, *to buy in the market, to purchase.*

ἄγρα, ας, ἡ, *a catching* of beasts, birds, or fish; *the prey.*

ἀγραυλέω, ῶ, *to abide in the fields.*

ἀγρεύω, f. ***εύσω*** (***ἄγρα***), *to take prey; to ensnare.*

ἄγριος, α, ον, adj. *wild*, as opposed to *cultivated.* From

ἀγρός, οῦ, ὁ, *a field, ground, the country.*

ἄγω, f. ***ἄξω***, aor. 2 ***ἤγαγον***, 1. Trans. *to lead, conduct, bring; to spend* time; 2. Intrans. with ***ἑαυτόν*** understood, *to take oneself off, depart.*

ἀγωνία, ας, ἡ, *a conflict; anguish, agony.* From

ἀγωνίζομαι, f. ίσομαι, *to contend, to strive earnestly.*

ἀδελφή, ῆς, ἡ, *a sister:* and

ἀδελφός, οῦ, ὁ, (α for ἅμα with, δελφύς womb), pr. *a brother*, or near relative; met. a fellow-*man*, or *countryman*, also a fellow-*Christian.*

ἀδημονέω, ῶ, f. ήσω, *to be dejected full of anguish.*

ἀδικέω, ῶ, f. ήσω, *to wrong, to injure:* and

ἀδικία, ας, ἡ, *injustice, wrong, fraud.* From.

ἄδικος, ον, adj. (α not δική justice), *unjust, false.*

ἀδυνατέω, ῶ, f. ήσω, *to be impossible.* From

ἀδύνατος, ον, adj. *impossible.*

ἀεί, adv. *always, continually.*

ἀετός, οῦ, ὁ, *an eagle.*

ἄζυμος, ον, adj. (α not, ζυμή leaven), *unleavened.* Plur. ἄζυμα, ων, τά, the feast of unleavened bread.

ἀθετέω, ῶ, (ἄθετος, set aside), *to set at nought, to abrogate.*

ἀθῶος, ον, adj. (α not, θοή penalty), *not liable to punishment, innocent.*

ᾅδης, ου, ὁ, (α not, ἰδεῖν to see), ‘the invisible abode of the dead,’ the *under-world.*

αἰγιαλός, οῦ, ὁ, *the sea-beach.*

Αἴγυπτος, ου, ἡ, *Egypt.*

αἷμα, ατος, τό, *blood;* blood-*kin* (relationship); blood-*shed*, blood-*guiltiness.*

αἱμοῤῥέω, ῶ, f. ήσω (αἷμα, ῥέω *to flow*), *to labour under a flow of blood.*

αἰνέω, ῶ, f. ήσω, particip. contr. αἰνῶν, οῦντος, *to praise.* From

αἶνος, ου, ὁ, *praise.*

Αἰνών, ἡ, indecl. *Enon*, name of a place.

αἱρετίζω, *to choose; to love.*

αἵρω, f. ἀρῶ, imper. pr. αἶρε, aor. 1 ἦρα, infin. ἆραι, part. ἄρας: pass. part. pr. αἱρόμενος, f. ἀρθήσομαι, σεται, *to take up, lift, bear off, remove; carry off* for execution.

αἰσθάνομαι, f. αἰσθήσομαι, *to perceive.*

αἰσχύνη, ης, ἡ, *shame.*

αἰσχύνομαι (αἶσχος shame), *to be ashamed.*

αἰτέω, ῶ, f. ήσω, aor. 1 ᾔτησα, *to ask for another, require.* Mid. αἰτεῖσθαι, aor. 1 ᾐτησάμην, subj. αἰτήσωμαι, *to ask for oneself*, request. Hence.

αἴτημα, ατος, τό, *a request;* and

αἰτία, ας, ἡ, and αἴτιον, ου, τό, *cause* or *reason, ground* of accusation, *fault* or *crime.*

αἰφνίδιος, ον, adj. *sudden.*

αἰχμαλωτίζω, *to lead captive.* From

αἰχμάλωτος, ου, ὁ, ἡ, *a captive.*

αἰών, ῶνος, ὁ, *age, time*, whethor future or past; *the world*, whether present or future. Hence

αἰώνιος, ον, adj. *perpetual, eternal.*

ἀκαθαρσία, ας, ἡ (α not, καθαρός pure), *impurity, uncleanness.*

ἀκάθαρτος, ον, adj. *impure, impious.*

ἄκανθα, ης, ἡ, (ἀκή a prickle), *a thorn* or *brier*. Hence

ἀκάνθινος, η, ον, adj. *made of thorns*.

ἄκαρπος, ον, adj. (α not, καρπος fruit), *without fruit*.

Ἀκελδαμά, indecl. *field of blood*. A Syriac word.

ἀκέραιος, ον, adj. (α not, κεράννυμι to mix), *unmixed, pure*.

ακοή, ῆς, ἡ (ἀκούω); *hearing*; that which is heard, *a report*.

ἀκολουθέω, ῶ, f. ήσω, aor. 1 ἠκολούθησα, aor. 2 contr. ἠκολούθουν, *to follow*, a person or his directions or teachings.

ἀκούω, f. ούσω; perf. ἤκοα, ἀκήκοα, and ἤκουκα: plup. ἠκηκόειν: perf. pass. ἤκουσμαι: aor. 1 ἠκούσθη: *to hear; to give ear to*; to hear with attention, *to heed, obey*.

ἀκρασία, ας, ἡ (α not, κεράννυμι to contain [oneself]) *intemperance, incontinence*.

ἀκριβόω, ῶ, f. ώσω, *to inquire accurately, assiduously*.

ἀκριβῶς, adv. *accurately, assiduously*.

ἀκρίς, ίδος, ἡ, a *locust*.

ἄκρος. α, ον, adj. *extreme*, what is at the point. Hence neut. τὸ ἄκρον, *the end, extremity*.

ἀλάβαστρον, ου, τό, *alabaster*, a species of marble; a box or vase made of alabaster.

ἅλας, ατος, τό, and ἅλς, ἅλος, ὁ, *salt*.

ἀλείφω, f. ψω. *to anoint*.

ἀλέκτωρ, ορος, ὁ, *a cock*.

Ἀλέξανδρος, ου, ὁ, *Alexander*.

ἄλευρον, ου, τό, (ἀλέω to grind) *meal, flour*.

ἀλήθεια, ας, ἡ, *truth, the truth*. From

ἀληθής, ές, adj. *true, worthy of belief, credible*. Hence

ἀληθινός, ή, όν, *true, real, credible*; and

ἀληθῶς, adv. *truly, really, certainly*.

ἁλιεύς, έως, ὁ (ἅλς salt, the sea), *a fisherman*. Hence

ἁλιεύω, f. εύσω, *to fish*.

ἁλίζω, f. ίσω (ἅλς salt), *to salt, to preserve by salting*. Fut. pass. ἁλισθήσομαι.

ἀλλά, conj. *but*.

ἀλλάχοθεν, adv. *from another place*.

ἀλλήλων, gen. plur. of reciprocal pron. *one another, each other*.

ἀλλογένης, εος, ὁ, ἡ (ἄλλος, γένος), *of another race* or nation, i. e. not a Jew.

ἅλλομαι, f. ἁλοῦμαι, *to leap, to spring*.

ἄλλος, η, ο, *other, another*. With the article, ὁ ἄλλος, *the other*.

ἀλλότριος, ία, ον *belonging to another*; said of a person or thing in which one has no property; a person *of another family*.

ἀλοή, ης, ἡ, *the aloë*; an aromatic wood, burned as a perfume; not that which produces the medicinal gum of the same name.

ἅλς, ἁλός, *salt; the sea*.

Ἀλφαῖος, ου, ὁ, *Alpheus*; called also Κλῶπας.

ἅλων, ωνος, ὁ, ἡ, *a threshing-floor*; also, *the grain* threshed there.

ἀλώπηξ, ηκος, ἡ, *a fox*; metaphor. a shrewd, cunning man.

ἅμα, adv. *with, together with.*

ἁμαρτάνω, f. ἁμαρτήσω, aor. 1 ἥμαρτον, *to err* in opinion or conduct, *to sin*. Hence

ἁμάρτημα, ατος, τό, and

ἁμαρτία, ας, ἡ, *a sin, an offence*; and

ἁμαρτωλός, οῦ, ὁ, *a sinner.*

ἄμεμπτος, ον, adj. (α not, μέμφομαι to blame), *blameless, irreproachable.*

ἀμέριμνος, ον, adj. *free from care, secure.*

ἀμήν, adv. (a Hebrew word), *truly, certainly, verily.*

ἄμμος, ου, ὁ, *sand, sandy ground.*

ἀμνός, ου, ὁ, *a lamb.*

ἄμπελος, ου, ἡ, *a vine.*

ἀμπελών, ῶνος, ὁ, *a vineyard.*

ἀμφί, prep. *around, about.*

ἀμφίβληστρον, ου, τό (ἀμφί, βάλλω to throw), *a cast-net.*

ἀμφι-έννυμι, f. ἀμφιέσω; perf. pass. ἠμφίεσμαι, particip. ἠμφιεσμένος, *to clothe, to dress out, to adorn.*

ἀμφότερος, α, ον, *each of two*; plur. *both.*

ἄν, conj. for ἐάν, *if*; particle potential, *perhaps, possibly.*

ἀνά, prep. with accus. *on, in, at*: used as our prep. *at*, in the phrase *at*-piece (i. e. *a-piece*); or as marking distribution, *by*, as in the phrase ἀνὰ πεντήκοντα, *by fifty*, i. e. by fifties. In composition with verbs it denotes *up*, or *re*, back again.

ἀνα-βαίνω, f. βήσω; aor. 1 ἀνέβησα, also ἀνέβην, ης, η, fr. ἀναβίβημι; perf. ἀναβέβηκα, *to go up, ascend, arise.*

ἀνα-βλέπω, f. ψω; aor. 1. ἀνέβλεψα, part. ἀναβλέψας, αντος, *to look up, gaze at, to see again, recover one's sight, receive sight.* Hence

ἀνάβλεψις, εως, ἡ, *recovery of sight.*

ἀναβοάω, ῶ, f. ήσω, aor. 1 ἀνεβόησα, *to shout, to cry aloud, to exclaim.*

ἀν-αγγέλλω, f. -γελῶ, aor. 2 ἀνήγγειλον, *to tell, to announce, to declare.*

ἀναγιγνώσκω, f. -γνώσομαι, perf. act. -έγνωκα, aor. 1 -έγνωσα, aor. 2 -έγνων, *to recognize; to read, to read aloud.*

ἀναγκάζω, f. άσω, *to force, to compel, to constrain.* From

ἀνάγκη, ης, ἡ, *need, necessity; distress.*

ἀν-άγω, f. άξω, aor. 2 ἀνήγαγον, *to lead* or *carry up* from a lower to a higher place.

ἀνα-δείκνυμι, f. -δείξω; aor. 1 ἀνέδειξα, part. ἀναδείξας, *to show forth*, to *proclaim*; to *appoint*, one to an office. Hence

ἀνάδειξις, εως, ἡ, *a manifestation; entrance upon the office* to which one is appointed.

ἀνα ζάω, ῶ, f. ἀναζήσω, aor. 1

ἀνέζησα, prop. *to re-live*, come back to life; met. *to live a new and better life*.

ἀνα-ζητέω, ῶ, ήσω, *to seek*, *look for*, *inquire after*.

ἀνα-θεματίζω, f. ίσω, (ἀνάθεμα a curse), *to bind oneself by a curse*, if one should speak falsely

ἀν-αιρέω, ῶ, f. ήσω, aor. 2 ἀνεῖλον, aor. 1 inf. pass. ἀναιρεθῆναι, *to take up* from the ground, *to take off*, by putting to death.

ἀναίτιος, ον, adj. (α not, αἰτία a fault) *guiltless*, *innocent*.

ἀνα-καθίζω, f. ίσω, aor. 1 ἀνεκάθισα, *to sit up*, after lying prostrate.

ἀνα-κάμπτω, f. ἀνακάμψω; aor. 1 ἀνέκαμψα, inf. ἀνακάμψαι, *to bend back* (one's course), *to return*; also, *to revert back*.

ἀνά-κειμαι, f. ἀνακείσομαι, part. ἀνακείμενος, *to lie along*, *recline* at table.

ἀνα-κλίνω, f. ινῶ, *to cause to recline* at table. Pass. form with act. sense ἀνακλίνομαι, f. ἀνακλιθήσομαι, aor. 1 inf. ἀνακλιθῆναι, *to recline* at table.

ἀνα-κράζω, f. άξω, aor. 1. ἀνέκραξα, *to cry aloud*, *shout out*.

ἀνα-κρίνω, f. ινῶ; aor. 1. ἀνέκρινα, part. ἀνακρίνας, *to examine* or try a cause so as to give a decision.

ἀνακύπτω, f. ψω (ἀνά, κύπτω to stoop), *to raise oneself up* from a stooping posture; met. *to be elated*.

ἀναλαμβάνω, f. ἀναλήψομαι: aor. 1 pass. ἀνελήφθην, *to take up*, *carry off*. Hence

ἀνάληψις, εως, ἡ, *a taking up*, *a receiving up*.

ἀν-αλίσκω, f. -λώσω, aor. 1 inf. ἀναλῶσαι, *to consume*, to destroy.

ἀνα-μιμνήσκω, f. μνήσω; aor. 1 pass. with middle sense, ἀνεμνήσθην, part. ἀναμνησθείς, to *remind oneself*, *call to mind*, *remember*. Hence

ἀνάμνησις, εως, ἡ, *a bringing to mind*, *remembrance*.

Ἀνανίας, α, ὁ, *Ananias*.

ἀνάπαυσις, εως, ἡ, *rest quiet*; *a place of rest*. From

ἀνα-παύω, f. σω, *to give rest to*. Mid. ἀναπαύομαι, *to rest oneself*, *to repose*.

ἀνα-πέμπω, f. ψω, aor. 1 ἀνέπεμψα, *to send*, *to send up*.

ἀνα-πίπτω f. -πεσοῦμαι; aor. 2 ἀνέπεσον, part. ἀναπεσών, to *recline* as at table.

ἀνα-πληρόω, ῶ, f. ώσω, *to fulfil*, as a prophecy.

ἀνα-πτύσσω, f. ξω, aor. 1 ἀνέπτυξα, *to unfold*, *to unroll*, as a scroll.

ἀνα-σείω, f. σω, aor. 1 ἀνέσεισα, *to stir up*, *to instigate*.

ἀνα-σπάω, ῶ, f. άσω, *to draw up* or *out*.

ἀναστάς, gen. άντος, aor. 2 part. of ἀνίστημι.

ἀνάστασις, εως, ἡ (ἀνίστημι), *a rising up*; opp. to falling, *felicity*; *the resurrection*. By metonomy, *the author of resurrection*.

ἀνα-στρέφω, f. ψω, *to over-*

turn, overthrow; to be employed, occupied in.

ἀνα-τέλλω, f. -τελῶ: aor. 1 ἀνέτειλα, part. ἀνατείλας, *to rise*, as the sun. Hence

ἀνατολή, ῆς, ἡ, *the sun-rise, the east*, both sing. and plur.

ἀνα-φέρω, f. -οίσω, *to bear up, to carry off or away.*

ἀνα-φωνέω, ῶ, ήσω, *to cry out, to exclaim.*

ἀνα-χωρέω, ῶ, ήσω, *to go back, retire, depart.*

Ἀνδρέας, ου, ὁ, *Andrew.*

ἀνέβην, ης, η, aor. 2 of ἀναβαίνω.

ἀνεῖλον, ες, ε, aor. 2 of ἀναιρέω.

ἀνεκτός, ή, όν, (ἀνέχομαι), *tolerable, endurable.* Comparat. ἀνεκτότερος.

ἀνελήφθην, ης, η, aor. 1 pass. of ἀναλαμβάνω.

ἀναμνήσθην, ης, η, aor. 1 pass. of ἀναμιμνήσκω.

ἄνεμος, ου, ὁ, *the wind.*

ἀν-έρχομαι, f. -ελεύσομαι, *to go up* from a lower to a higher place, *to ascend.*

ἀνέπεσον, ες, ε, aor. 2 of ἀναπίπτω.

ἀνέστην, ης, η, aor. 2 of ἀνίστημι.

ἄνευ, particle governing the genitive, *without.*

ἀν-ευρίσκω, f. -ευρήσω, aor. 2 ἀνεῦρον, *to find.*

ἀν-έχομαι, f. -έξομαι, *to endure, to bear with.*

ἀνεῴχθην, ης, η, aor. 1 pass. of ἀνοίγω.

ἀνήγαγον, ες, ε, aor. 2 of ἀνάγω.

ἄνηθον, ου, τό, *anethum, anise, dill*, a species of aromatic plant.

ἀνήρ, ἀνέρος, contr. ἀνδρός, ὁ, *a man.*

ἀνήχθην, ης, η, aor. 1 pass. of ἀνάγω.

ἀνθ', for ἀντί, before an aspirate.

ἀνθέξομαι, see ἀντέχομαι.

ἀνθ-ίστημι, f. ἀντιστήσω, *to stand out against, to resist.*

ἀνθ-ομολογέομαι, f. οῦμαι, *to praise, to extol.*

ἀνθρακιά, ᾶς, ἡ (ἄνθραξ coal) *a bed of burning coals.*

ἄνθρωπος, ου, ὁ, *one of the human race, a person, a man.*

ἄνιπτος, ον, adj. (α not, νίπτω to wash), *unwashed.*

ἀνίστημι, f. ἀναστήσω, aor. 1 ἀνέστησα, *to raise, raise up.* Aor. 2 ἀνέστην, inf. ἀναστάς, *to rise up.*

Ἄννα, ης, ἡ, *Anna.*

Ἄννας, α, ὁ, *Annas.*

ἀνόητος, ον (α not, νοέω), *without understanding, slow of comprehension.*

ἀν-οίγω, f. -οίξω; aor. 1 ἤνοιξα, part. ἀνοίξας. Pass. aor. 1 ἀνεῴχθην, f. ἀνοιγήσομαι, *to open, unclose*, what was shut.

ἀνομία, ας, ἡ, *sin, iniquity.* From

ἄνομος, ον, adj. (α not, νόμος law), *without law.* As subst. *a violator of law.*

ἀν-ορθόω, ῶ, f. ώσω, *to make erect, to cause to stand erect.*

ἀντάλλαγμα, ατος, τό (ἀντί, ἄλλαγμα), 'that which is given or taken in *exchange*' for a thing, in *compensation* for its loss.

ἀντ-έχομαι, f. ἀνθέξομαι, mid. form of ἀντέχω, *to hold fast by* a thing, to *cling* to it, *be fond of* it; as said of a person, *to be attached to*.

ἀντί, prep. with genit. *over against*, *in place of*, *instead of*.

ἀντι-βάλλω, *to cast in turn backwards* and forwards, as words used in argumentative conversation.

ἀντι-λαμβάνομαι, f. -λήψομαι, aor. 2 ἀντελαβόμην, *to aid, help, assist*.

ἀντι-λέγω, f. -λέξω, *to contradict, deny; to be adverse to, oppose*.

ἀντι-μετρέω, ῶ, f. ήσω, fut. passive ἀντιμετρηθήσομαι, *to measure out in return*.

ἀντι-παρέρχομαι, f. -ελεύσομαι, aor. 2 ἀντιπαρῆλθον, *to pass by* without stopping.

ἀντιπέραν, adv. *opposite to, over against*.

ἀντλέω, ῶ, f. ήσω, perf. part. pass. ἠντληκώς, *to draw* water, wine, etc. Hence

ἄντλημα, ατος, τό, *a bucket*, any *vessel* for drawing water.

ἄνω, adv. *up, above*; as subst. τὸ ἄνω, *the top*.

ἀνώγαιον, ου, τό (ἄνω, γῆ the earth), *an upper chamber*.

ἄνωθεν, adv. (ἄνω), *from above*; and since God dwells in heaven above, *from God, in a divine manner; ἀπ' ἄνωθεν, from above* downwards.

ἀξίνη ης, ἡ, *an axe*.

ἄξιος, ία, ιον, adj. *worthy, deserving, suitable to, consistent with, deserving* of, i. e. *obnoxious to* punishment.

ἀπ-αγγέλλω, f. -γελῶ; aor. 1 ἀπήγγειλα, imperat. ἀπάγγειλον, inf. ἀπαγγεῖλαι; *to bring tidings, to report; to make known, declare*.

ἀπ-άγχω f. -άγξω, *to strangle*. Mid. *to strangle oneself, to hang oneself*.

ἀπ-άγω, f. -άξω, aor. 2 ἀπήγαγον, *to lead away, carry off*.

ἀπ-αίρω, f. -αρῶ, perf. -ῆρκα, *to take away*.

ἁπαλός, ή, όν, adj. *soft, tender*, spoken of the shoots of a tree.

ἀπ-αντάω, ῶ, f. ήσω, aor. 1 ἀπήντησα, *to meet with, encounter*. Hence

ἀπάντησις, εως, ἡ, *a meeting, an encounter*.

ἀπαρνέομαι, f. ήσομαι, *to deny, renounce, reject*.

ἀπάρτι, adv. *from this time, henceforth*.

ἅπας, ασα, αν, adj. *all, the whole*.

ἀπάτη, ης, ἡ, *fallacy, deceitfulness*.

ἀπέβην, ης, η, aor. 2 of ἀποβαίνω.

ἀπέθανον, ες, ε, aor. 2 of ἀποθνήσκω.

ἀπειθέω, ῶ, f. ήσω, *to disbelieve, be incredulous*. From

ἀπειθής, ές, adj. (α not, πείθω), *disbelieving, incredulous.*

ἀπεκρινάμην, ω, ατο, aor. 1 mid.; and

ἀπεκρίθην, ης, η, aor. 1 pass. of **ἀποκρίνομαι.**

ἀπέλαβον, ες, ε, aor. 2 of **ἀπολαμβάνω.**

ἀπελθεῖν, infin. and **ἀπελθών**, οῦσα, όν, particip. aor. 2 of **ἀπέρχομαι.**

ἀπέλειχον, ες, ε, imperf. act. of **ἀπολείχω.**

ἀπέλυσα, ας, ε, aor. 1 of **ἀπολύω**

απέναντι (ἀπό, ἐν), adv. or prep. with genit. *opposite to: in the presence of, before,* as a crowd; lit. 'from over against.'

ἀπενεχθῆναι, aor. 1 inf. pass. of **ἀποφέρω**

ἀπέπνιξα, ας, ε, aor. 1 of **ἀποπνίγω.**

ἀπ-έρχομαι f. -ελεύσομαι; aor. 2 ἀπῆλθον, subj. ἀπέλθω, inf. ἀπελθεῖν, part. ἀπελθών, *to go away, depart; to pervade,* as a rumor; *to go back, return;* with ὀπίσω, *to follow after.*

ἀπεσπάσθην, ης, η, aor. 1 pass. of **ἀποσπάω.**

ἀπέσταλκα, ας, ε; **ἀπεστάλην**, ης, η: **ἀπεσταλμένος**, η, ον; and **ἀπέστειλα**, ας, ε; see **ἀποστέλλω.**

ἀπέστην, ης, η, aor. 2 of **ἀφίστημι.**

ἀπ-έχω f. ἀφέξω, aor. 2 ἀπεῖχον, *to have, possess;* to have oneself from, i. e. *to be distant from, to be absent, away:* ἀπέχει, impers. *it is gone;* ἀπέχων, *distant.*

ἀπήγαγον, ες, ε, aor. 2 of **ἀπάγω.**

ἀπήγγειλα, ας, ε, aor. 1 of **ἀπαγγέλλω.**

ἀπηγξάμην, ω, ατο, aor. 1 mid. of **ἀπάγχω.**

ἀπῆλθον, ες, ε, aor. 2 of **ἀπέρχομαι.**

ἀπήντησα, ας, ε, aor. 1 of **ἀπαντάω.**

ἀπιστέω, ῶ, f. ήσω, *to disbelieve, be incredulous;* and

ἀπιστία, ας, ἡ, *disbelief.* From

ἄπιστος, ον, adj. (α not, πίστις faith), *without faith, disbelieving.*

ἁπλόος, όη, όον; contr. οῦς, ῆ, οῦν; *simple;* met. *sound, perfect.*

ἀπό, prep. governing genitive *from.* Of place, *from, out of.* Of time, *since, after.* Of origin or cause, *by, from, on account of.* In composition, *off from, away from; quite.*

ἀπο-βαίνω, f. -βήσομαι; aor. 2 ἀπέβην, part. ἀποβάς, *to descend,* as from a ship, *to disembark.*

ἀπογραφή, ῆς, ἡ, *a record, an enrollment* in a public register. From

ἀπο-γράφω, f. -γάψω, *to inscribe.* Mid. ἀπογράφομαι, pres. infin. ἀπογράφεσθαι, aor. 1 infin. ἀπογράψασθαι, *to enrol oneself, inscribe one's name* in the public register.

ἀπο-δεκατόω, ῶ, f. ώσω (ἀπό,

δέκα ten), *to pay* or *give tithes, to tithe.*

ἀπο-δέχομαι, f. -δέξομαι, aor. 1 ἀπεδεξάμην, *to receive* any one, *to welcome.*

ἀπο-δημέω, ῶ, f. ήσω, aor. 1 ἀπεδήμησα (ἀπό, δῆμος people), *to be away from home, to travel* to foreign countries.

ἀπο-δίδωμι, f. -δώσω; aor. 1 ἀπέδων, imperat. ἀπόδος, subj. ἀποδῶ, inf. ἀποδοῖναι; aor. 1 inf. pass. ἀποδοθῆναι, *to give up, restore; to requite, render back.*

ἀποθήκη, ης, ἡ (ἀποτίθημι to lay up), *a store-house, granary.*

ἀπο-θνήσκω f. -θανοῦμαι; aor. 2 ἀπέθανον, part. ἀποθανών, *to die.*

ἀπο-καθίστημι f. στήσω, aor. 1 pass. ἀποκατεστάθην, *to restore* any thing to its former state or condition.

ἀπο-καλύπτω f. ψω, aor. 1 ἀπεκάλυψα, fut. pass. ἀποκαλυφθήσομαι, *to uncover, disclose, reveal.* Hence

ἀποκάλυψις, εως, ἡ, *a disclosure, revelation.*

ἀπο-κρίνομαι f. -κριθήσομαι; aor. 1 mid. ἀπεκρινάμην; pass. ἀπεκρίθην, part. ἀποκριθείς, in a deponent sense, *to answer, reply.* Hence

ἀπόκρισις, εως, ἡ, *an answer.*

ἀπο-κρύπτω, f. ψω aor. 1 ἀπέκρυψα, *to conceal, hide.* Hence

ἀπόκρυφος, ον, adj. *hidden, concealed.*

ἀπο-κτείνω, f. -κτενῶ, aor. 1 ἀπέκτεινα; pass. aor. 1 ἀπεκτάνθην, *to kill, put to death, slay.*

ἀπο-κυλίω f. ίσω, aor. 1 ἀπεκύλισα; perf. pass. ἀποκεκύλισμαι, *to roll away.*

ἀπο-λαμβάνω, f. -λήψομαι; aor. 2 ἀπέλαβον, subj. ἀπολάβω, *to receive back* any thing, as a debt or a present; *to take aside, lead away.*

ἀπο-λείχω, f. ξω, *to lick, to lick off.*

ἀπ-όλλυμι, f. ἀπολέσω; aor. 1 ἀπώλεσα; perf. 2 ἀπόλωλα: mid. f. ἀπολοῦμαι, aor. 2 ἀπωλόμην; *to destroy.* Pass. ἀπόλλυμαι, *to perish.*

ἀπο-λύω, f. -λύσω; aor. 1 ἀπέλυσα imperat. ἀπόλυσον, subj. ἀπολύσω, inf. ἀπολῦσαι, *to loose, set free, dismiss, send away.*

ἀπολωλώς, υῖα, ός, perf. 2 part. of ἀπόλλυμι.

ἀπο-μάσσω, f. ξω; mid. ἀπομάσσομαι, *to wipe off.*

ἀπο-νίπτω, f. ψω, *to wash.* Mid. ἀπονίπτομαι, aor. 1 ἀπενιψάμην, *to wash oneself,* or any part of the body, as the hands.

ἀπο-πλύνω, f. υνῶ, aor. 1 ἀπέπλυνα, *to wash, to rinse,* spoken of nets.

ἀπο-πνίγω, f. -πνιξω, aor. 1 ἀπέπνιξα, aor. 2 pass. ἀπεπνίγην, *to choke, strangle.*

ἀπο-σπάω, ῶ, f. άσω, aor. 1 ἀπέσπασα, *to draw, draw out.* Mid. *to withdraw oneself, depart.*

ἀποστάσιον, ου, τό (ἀφίστημι), *a putting away, a divorce.*

ἀπο-στεγάζω, f. άσω, *to unroof* a building.

ἀπο-στέλλω, f. ελῶ; aor. 1 ἀπέστειλα, part. ἀποστείλας; aor. 2 ἀπέσταλον; perf. ἀπέσταλκα; perf. part. pass. ἀπεσταλμένος, *to send away, to send* as a messenger or agent.

ἀπο-στερέω, ῶ, f. ήσω, *to deprive of, defraud.*

ἀπόστολος, ου, ὁ, (ἀποστέλλω), *any one sent, an apostle, a delegate.*

ἀπο-στρέφω, f. -στρέψω, aor. 1 ἀπέστρεψα, *to turn away, to turn back, return; to pervert, seduce.*

ἀπο-τάσσω, f. -τάξω, *to arrange.* Mid. ἀποτάσσομαι, f. -τάξομαι, *to bid farewell to, to take leave of; to dismiss, send away.*

ἀπο-φέρω, f. -οίσω, aor. 1 ἀπήνεγκα, *to bear off, carry away.*

ἀπο-χωρέω, ῶ, f. ήσω, *to go away, depart.*

ἅπτομαι, f. ἅψομαι, aor. 1 ἡψάμην, *to touch.*

ἅπτω, f. ἅψω, *to light,* as a candle, *to kindle.*

ἄρα, adv. *therefore, then.*

ἄραγε, adv. *therefore, then indeed.*

ἄρας, ᾶσα, αν, participle; ἆρον, ἄρατε, ἀράτω, imperat. aor. 1 of αἴρω.

ἀργός, ή, όν, (α not, ἔργον work), *not at work, unemployed, idle.*

ἀργύριον, ου, τό, *money* made of silver; τὰ ἀργύρια, spec. a piece of money (the Hebrew *shekel*) of about the value of fifty cents. From

ἄργυρος, ου, ὁ, *silver.*

ἀριθμός, ου, ὁ, *a number.*

Ἀριμαθαία, ας, ἡ, *Arimathea,* name of a place.

ἀριστάω, ῶ, f. ήσω (ἄριστον breakfast), *to breakfast.*

ἀριστερός, ά, όν, adj. *left;* with χείρ understood, *the left* hand.

ἄριστον, ου, τό, *breakfast; a meal.* Among the Jews the principal meal was the δεῖπνον in the early part of the evening; the ἄριστον was a slight refreshment taken in the morning, or just before or after noon.

ἀρκετός, ή, όν, adj. *enough sufficient.* From

ἀρκέω, ῶ, f. ήσω, *to suffice, be sufficient.*

ἀρνέομαι, οῦμαι, f. ήσομαι; aor. 1 ἠρνησάμην, part. ἀρνησάμενος, *to deny, affirm* a thing *not to be.*

ἀρνίον, ου, τό, *a lamb.*

ἄροτρον, ου, τό, *a plough.*

ἁρπαγή, ῆς, ἡ, *prey, spoil, plunder.* From.

ἁρπάζω, f. άσω, *to seize, carry off by force.* Hence.

ἅρπαξ, αγος, ὁ *a robber, extortioner.*

ἄῤῥαφος, ον, adj. (α not, ῥάπτω to sew) *seamless, woven whole.*

ἄῤῥην, εν, and ἄρσην, εν, gen. -ενος adj. *male, of the male sex.*

ἄῤῥωστος, ον, adj. (α not, ῥώννυμι to be well), *invalid, sick.*

ἄρς, ἀρνός, ὁ, ἡ, *a lamb.*

ἄρτι, adv. of time, *now, at present, even now.*

ἄρτος, ου, ὁ, *bread, a loaf.*

ἀρχαῖος, αία, αῖον, adj. *old, ancient, of a former age.* From

ἀρχή, ῆς, ἡ, *the beginning, commencement.*

ἀρχιερεύς, έως, ὁ (ἄρχω, ἱερεύς a priest), *a chief priest;* with the article, the *High Priest.*

ἀρχιτελώνης, ου, ὁ (ἄρχω, τελωνής a tax-gatherer), *a chief tax-gatherer.*

ἀρχιτρίκλινος, ου, ὁ (ἄρχω, τρίκλινος *triclinium*), *the director of a feast.*

ἄρχω, f. ἄρξω; mid. ἄρχομαι, f. ἄρξομαι, *to begin, to be first.* Hence

ἄρχων, οντος, ὁ, *a ruler.*

ἄρω, fut. of αἴρω.

ἄρωμα, ατος, τό, *a spice, spices,* any thing *aromatic.*

ἄσβεστος, ον, adj. (α not, σβέννυμι to quench), *unquenchable.*

Ἀσήρ, ὁ, indecl. *Asher,* one of the Hebrew tribes.

ἀσθενία, ας, ἡ, *sickness, disease, infirmity;* and

ἀσθενέω, ῶ, f. ήσω, *to be weak, sick, diseased.* From

ἀσθενής, ες, adj. (α not, σθένος strength), *weak, infirm, sick.*

ἀσπάζομαι, f. άσομαι, aor. 1 ἠσπασάμην, *to greet, salute, welcome.* Hence

ἀσπασμός, ου, ὁ, *salutation, greeting.*

ἀστήρ, έρος, ὁ, *a star.*

ἀστραπή, ῆς, ἡ, *lightning.*

ἀστράπτω, f. ψω, *to lighten, to shine, be brilliant.*

ἀσύνετος, ον, adj. (α not, συνίημι to understand), *without understanding, dull, stupid.*

ἀσφαλίζω, f. ίσω (ἀσφαλής firm), *to secure, make fast.*

ἀσώτως, adv. (α not, σώζω to save), *dissolutely.*

ἀτενίζω, f. ίσω, *to fix one's eyes upon* any thing, *to gaze.*

ἄτοπος, ον, adj. (α not, τόπος place), *out of place, improper, wicked.*

Αὔγουστος, ου, ὁ, *Augustus.*

αὐλή, ῆς, ἡ, *a court-yard, a court, a fold; a house, mansion.*

αὐλητής, οῦ, ὁ (αὐλός a pipe), *a piper, flute-player.*

αὐλίζομαι, f. ίσομαι, aor. 1 ηὐλίσθην (αὐλή) *to lodge, pass the night.*

αὐξάνω, f. ήσω, imperf. ηὔξανον, *to increase, grow.*

αὔριον, adv. *to-morrow;* ἡ αὔριον, supply ἡμέρα, *the morrow.*

αὐτός, ή, ό, pron. *him, her, it; self;* ὁ αὐτός, *the same.*

αὐτοῦ, adv. of place, *here, there.*

αὑτοῦ, ῆς, οῦ, for ἑαυτοῦ, *himself, herself, itself.*

ἀφ-αιρέω, ῶ, f. ήσω, fut. 2 ἀφελῶ, aor. 2 ἀφεῖλον, *to remove, take away.* Mid. ἀφαιρέομαι, as dep. *to deprive* of any thing.

ἀφανίζω, f. ίσω (α not, φαίνομαι to appear), *to disfigure, to consume.*

ἄφαντος, ον, adj. (α, φαίνομαι), *invisible, unseen.*

ἀφεὶς, ἄφες, aor. 2 part. and imperat. of ἀφίημι.

ἄφεσις, εως ἡ (ἀφίημι), *dismission, deliverance, remission* of sins.

ἀφ-ίημι, f. ἀφήσω; aor. 1 ind. ἀφῆκα, subj. ἀφῶ; aor. 2 ἄφην, part. ἀφεὶς, έντος, imper. ἄφες, ἄφετε: pass. ἀφίεμαι, ἀφίενται, aor. 1 ἀφέθην: mid. 3 pl. aor. 2 subj. ἀφέωνται, Ion. for ἀφῶνται, *to send away, let go, leave, omit, permit, forgive.*

ἀφ-ίστημι f. ἀποστήσω, aor. 2 ἀπέστην, mid. ἀφιστάσθαι, *to separate oneself* from persons, *to leave, abandon.*

ἀφόβως, adv. (α not, φόβος terror), *without fear, securely.*

ἄφρων, ον, adj. (α not, φρήν mind), *unwise, foolish.*

ἀφ-υπνόω, ῶ, f. ώσω, (ἀπό, ὕπνος sleep), *to fall asleep, to sleep.*

ἄχρι or **ἄχρις**, adv. of time and place, *until, unto.*

ἄχυρον, ου, τό, *chaff, straw* broken up by treading out the grain

B.

βάθος, εος, τό, *depth.* Said both of *earth* and of *water.*

βαθύς, εῖα, ύ, adj. *deep.*

βαΐον, ου, τό, *a palm-branch.*

βαλάντιον, ου, τό, *a purse*, or pouch.

βάλλω, f. βαλῶ; aor. 2 ἔβαλον, subj. βάλω, pf. βέβληκα: perf. pass. βέβλημαι, part. βεβλημένος; aor. 1 ἐβλήθην, inf. βληθῆναι, part. βληθεὶς, *to cast*, or *throw.* Pass. *to be cast* or *laid* on a bed of sickness, *to be thrown* into prison.

βαπτίζω, f. ίσω; pass. fut. βαπτισθήσομαι aor. 1 ἐβαπτίσθην, inf. βαπτισθῆναι, part. βαπτισθεὶς, to *baptize.* Hence

βάπτισμα, ατος, τό, *baptism*; and

βαπτίστης, ου, ὁ, *one who baptizes, the Baptist.*

βάπτω, f. ψω, *to dip, immerse.*

βάρ, indecl. a Syriac word, meaning *son.*

Βαραββᾶς, ᾶ, ὁ, *Barrabbas.*

βαρέω, ῶ, f. ήσω (βάρος weight), *to be heavy*, spoken of a disposition to sleep.

Βαρθολομαῖος, ου, ὁ, *Bartholomew.*

βάρος, εος, τό, a *weight, a burden.*

βαρύς, εῖα, ύ, adj. *heavy.*

βασανίζω, f. ίσω, (βάσανος), *to torture, afflict, torment* as disease and pain. Hence

βασανιστής, ου, ὁ, an *inquisitor, torturer; a jailor.*

βάσανος, ου, ἡ, pr. *the touchstone* with which metals are tried to ascertain their purity; met. *torment, severe pain.*

βασιλεία, ας, ἡ, *a kingdom, kingship, dominion*; and

βασίλειος, ον, adj. *royal, regal*; τὰ βασίλεια, supply δώματα, *regal mansions, palaces.* From

βασιλεύς, εως, ὁ, *a king.* Hence

βασιλεύω, f. εύσω, *to reign, rule, have dominion over.*

βασιλικός, ή, όν, adj. *royal, regal;* ὁ βασιλικός (supply ὑπηρέτης) *a courtier, a nobleman.*

βαστάζω, f. άσω, aor. 1 ἐβάστασα, *to bear, carry, bear away.*

βάτος, ου, ἡ, *a bush, a thorn bush.*

βάτος, ου, ὁ, a Hebrew measure for liquids, the *bath*, about nine gallons.

βαττολογέω, ῶ, f. ήσω (Βάττος the name of a silly poet, λέγω to speak), pr. *to speak like Battus; to be verbose, use a multitude of words.*

βέβλημαι, perf. pass. of βάλλω.

Βεελζεβούλ, or Βεελζεβούβ, ὁ, indecl. *Beelzebub.*

Βηθανία, ας, ἡ, *Bethany.* There were two places of this name; one near Jerusalem; the other beyond Jordan (John i. 28) where some read *Bethabara.*

Βηθεσδά, ᾶς ἡ, *Bethesda.*

Βηθλεέμ, ἡ, indec. *Bethlehem.*

Βηθσαϊδά, ᾶς, ἡ, *Bethsaida.*

βῆμα, ατος, τό, *a tribunal, judgment seat.*

βιβλίον, ου, τό, and **βίβλος**, ου, ὁ, *a book.*

βιβρώσκω, f. βρώσω, *to eat.*

βίος, ου, ὁ, *life, means of living.*

βλάπτω, f. ψω, aor. 1 ἔβλαψα, *to harm, injure, hurt.*

βλασφημέω, ῶ, f. ήσω, aor. 1 ἐβλασφήμησα (βλάπτω, φήμη a report) *to calumniate, revile; to blaspheme.* Hence

βλασφημία, ας, ἡ, *calumny, blasphemy.*

βλέπω, f. ψω, aor. 1 ἔβλεψα, *to see, look at, observe.* Met. *to understand.*

βοάω, ῶ, f. ήσω, aor. 1 ἐβόησα, *to cry aloud, proclaim.*

βοηθέω, ῶ, f. ήσω, aor. 1 ἐβοήθησα, *to help, to aid, succor.*

βόθυνος, ου, ὁ, *a pit.*

βόσκω, f. βοσκήσω, *to feed,* flocks, *etc.* Mid. βόσκομαι *to be feeding.*

βουλή, ῆς, ἡ, *will, purpose, determination.* Hence

βούλομαι, f. ήσομαι, aor. 1 ἐβουλήθην, *to wish, will, determine.*

βουνός, οῦ, ὁ, *a hill.*

βοῦς, βοός, ὁ, ἡ, *an ox* or *cow.*

βραδύς, εῖα, ύ, adj. *slow;* met. *slow of understanding, stupid.*

βραχίων, ονος, ὁ, *the arm; might, power.*

βρέφος, εος, τό, *an infant, a child.*

βρέχω, f. βρέξω, *to rain; to wet, to moisten.*

βροχή, ῆς, ἡ (βρέχω), *rain.*

βρῶμα, ατος, τό, (βιβρώσκω), *food.*

βρώσιμος, ον, adj. *eatable.*

βρῶσις, εως, ἡ, the act of *eating;* that which is *eaten, food;* that which eats, as *rust.*

βυθίζω, f. ίσω, (βυθός the depth), *to sink, submerge.*

Γ.

Γαβριήλ, ὁ, indecl. *Gabriel.*

Ἀλφαῖος, ου, ὁ, *Alpheus;* called also **Κλῶπας**.

ἅλων, ωνος, ὁ, ἡ, *a threshing-floor;* also, *the grain* threshed there.

ἀλώπηξ, ηκος, ἡ, *a fox;* metaphor. a shrewd, cunning man.

ἅμα, adv. *with, together with.*

ἁμαρτάνω, f. ἁμαρτήσω, aor. 1 ἥμαρτον, *to err* in opinion or conduct, *to sin.* Hence

ἁμάρτημα, ατος, τό, and

ἁμαρτία, ας, ἡ, *a sin, an offence;* and

ἁμαρτωλός, οῦ, ὁ, *a sinner.*

ἄμεμπτος, ον, adj. (α not, μέμφομαι to blame), *blameless, irreproachable.*

ἀμέριμνος, ον, adj. *free from care, secure.*

ἀμήν, adv. (a Hebrew word), *truly, certainly, verily.*

ἄμμος, ου, ὁ, *sand, sandy ground.*

ἀμνός, οῦ, ὁ, *a lamb.*

ἄμπελος, ου, ἡ, *a vine.*

ἀμπελών, ῶνος, ὁ, *a vineyard.*

ἀμφί, prep. *around, about.*

ἀμφίβληστρον, ου, τό (ἀμφί, βάλλω to throw), *a cast-net.*

ἀμφι-έννυμι, f. ἀμφιέσω; perf. pass. ἠμφιέσμαι, particip. ἠμφιεσμένος, *to clothe, to dress out, to adorn.*

ἀμφότερος, α, ον, *each of two;* plur. *both.*

ἄν, conj. for ἐάν, *if;* particle potential, *perhaps, possibly.*

ἀνά, prep. with accus. *on, in, at:* used as our prep. *at*, in the phrase *at*-piece (i. e. *a-piece*); or as marking distribution, *by*, as in the phrase ἀνὰ πεντήκοντα, *by fifty*, i. e. by fifties. In composition with verbs it denotes *up*, or *re*, back again.

ἀνα-βαίνω, f. βήσω; aor. 1 ἀνέβησα, also ἀνέβην, ης, η, fr. ἀναβίβημι; perf. ἀναβέβηκα, *to go up, ascend, arise.*

ἀνα-βλέπω, f. ψω; aor. 1. ἀνέβλεψα, part. ἀναβλέψας, αντος, *to look up, gaze at, to see again, recover one's sight, receive sight.* Hence

ἀνάβλεψις, εως, ἡ, *recovery of sight.*

ἀναβοάω, ῶ, f. ήσω, aor. 1 ἀνεβόησα, *to shout, to cry aloud, to exclaim.*

ἀν-αγγέλλω, f. -γελῶ, aor. 2 ἀνήγγειλον, *to tell, to announce, to declare.*

ἀναγιγνώσκω, f. -γνώσομαι, perf. act. -έγνωκα, aor. 1 -έγνωσα, aor. 2 -έγνων, *to recognize; to read, to read aloud.*

ἀναγκάζω, f. άσω, *to force, to compel, to constrain.* From

ἀνάγκη, ης, ἡ, *need, necessity; distress.*

ἀν-άγω, f. άξω, aor. 2 ἀνήγαγον, *to lead* or *carry up* from a lower to a higher place.

ἀνα-δείκνυμι, f. -δείξω; aor. 1 ἀνέδειξα, part. ἀναδείξας, *to show forth*, to *proclaim;* to *appoint*, one to an office. Hence

ἀνάδειξις, εως, ἡ, *a manifestation; entrance upon the office* to which one is appointed.

ἀνα ζάω, ῶ, f. ἀναζήσω, aor. 1

ἀνέζησα, prop. *to re-live*, come back to life; met. *to live a new and better life.*

ἀνα-ζητέω, ῶ, ήσω, *to seek, look for, inquire after.*

ἀνα-θεματίζω, f. ίσω, (ἀνάθεμα a curse), *to bind oneself by a curse*, if one should speak falsely

ἀν-αιρέω, ῶ, f. ήσω, aor. 2 ἀνεῖλον, aor. 1 inf. pass. ἀναιρεθῆναι, *to take up* from the ground, *to take off*, by putting to death.

ἀναίτιος, ον, adj. (α not, αἰτία a fault) *guiltless, innocent.*

ἀνα-καθίζω, f. ίσω, aor. 1 ἀνεκάθισα, *to sit up*, after lying prostrate.

ἀνα-κάμπτω, f. ἀνακάμψω; aor. 1 ἀνέκαμψα, inf. ἀνακάμψαι, *to bend back* (one's course), *to return*; also, *to revert back.*

ἀνά-κειμαι, f. ἀνακείσομαι, part. ἀνακείμενος, *to lie along, recline* at table.

ἀνα-κλίνω, f. ινῶ, *to cause to recline* at table. Pass. form with act. sense ἀνακλίνομαι, f. ἀνακλιθήσομαι, aor. 1 inf. ἀνακλιθῆναι, *to recline* at table.

ἀνα-κράζω, f. άξω, aor. 1. ἀνέκραξα, *to cry aloud, shout out.*

ἀνα-κρίνω, f. ινῶ; aor. 1. ἀνέκρινα, part. ἀνακρίνας, *to examine* or try a cause so as to give a decision.

ἀνακύπτω, f. ψω (ἀνά, κύπτω to stoop), *to raise oneself up* from a stooping posture; met. *to be elated.*

ἀναλαμβάνω, f. ἀναλήψομαι: aor. 1 pass. ἀνελήφθην, *to take up, carry off.* Hence

ἀνάληψις, εως, ἡ, *a taking up, a receiving up.*

ἀν-αλίσκω, f. -λώσω, aor. 1 inf. ἀναλῶσαι, *to consume*, to destroy.

ἀνα-μιμνήσκω, f. μνήσω; aor. 1 pass. with middle sense, ἀνεμνήσθην, part. ἀναμνησθείς, *to remind oneself, call to mind, remember.* Hence

ἀνάμνησις, εως, ἡ, *a bringing to mind, remembrance.*

Ἀνανίας, α, ὁ, *Ananias.*

ἀνάπαυσις, εως, ἡ, *rest quiet; a place of rest.* From

ἀνα-παύω, f. σω, *to give rest to.* Mid. ἀναπαύομαι, *to rest oneself, to repose.*

ἀνα-πέμπω, f. ψω, aor. 1 ἀνέπεμψα, *to send, to send up.*

ἀνα-πίπτω f. -πεσοῦμαι; aor. 2 ἀνέπεσον, part. ἀναπεσών, to *recline* as at table.

ἀνα-πληρόω, ῶ, f. ώσω, *to fulfil*, as a prophecy.

ἀνα-πτύσσω, f. ξω, aor. 1 ἀνέπτυξα, *to unfold, to unroll*, as a scroll.

ἀνα-σείω, f. σω, aor. 1 ἀνέσεισα, *to stir up, to instigate.*

ἀνα-σπάω, ῶ, f. άσω, *to draw up* or *out.*

ἀναστάς, gen. άντος, aor. 2 part. of ἀνίστημι.

ἀνάστασις, εως, ἡ (ἀνίστημι), *a rising up*; opp. to falling, *felicity; the resurrection.* By metonomy, *the author of resurrection.*

ἀνα-στρέφω, f. ψω, *to over-*

turn, overthrow; to be employed, occupied in.

ἀνα-τέλλω, f. -τελῶ; aor. 1 ἀνέτειλα, part. ἀνατείλας, *to rise*, as the sun. Hence

ἀνατολή, ῆς, ἡ, *the sun-rise, the east*, both sing. and plur.

ἀνα-φέρω, f. -οίσω, *to bear up, to carry off* or *away*.

ἀνα-φωνέω, ῶ, ήσω, *to cry out, to exclaim.*

ἀνα-χωρέω, ῶ, ήσω, *to go back, retire, depart.*

Ἀνδρέας, ου, ὁ, *Andrew.*

ἀνέβην, ης, η, aor. 2 of ἀναβαίνω.

ἀνεῖλον, ες, ε, aor. 2 of ἀναιρέω.

ἀνεκτός, ή, όν, (ἀνέχομαι), *tolerable, endurable.* Comparat. ἀνεκτότερος.

ἀνελήφθην, ης, η, aor. 1 pass. of ἀναλαμβάνω.

ἀναμνήσθην, ης, η, aor. 1 pass. of ἀναμιμνήσκω.

ἄνεμος, ου, ὁ, *the wind.*

ἀν-έρχομαι, f. -ελεύσομαι, *to go up* from a lower to a higher place, *to ascend.*

ἀνέπεσον, ες, ε, aor. 2 of ἀναπίπτω.

ἀνέστην, ης, η, aor. 2 of ἀνίστημι.

ἄνευ, particle governing the genitive, *without.*

ἀν-ευρίσκω, f. -ευρήσω, aor. 2 ἀνεῦρον, *to find.*

ἀν-έχομαι, f. -έξομαι, *to endure, to bear with.*

ἀνεῴχθην, ης, η, aor. 1 pass. of ἀνοίγω.

ἀνήγαγον, ες, ε, aor. 2 of ἀνάγω.

ἄνηθον, ου, τό, *anethum, anise, dill*, a species of aromatic plant.

ἀνήρ, έρος, contr. δρός, ὁ, *a man.*

ἀνήχθην, ης, η, aor. 1 pass. of ἀνάγω.

ἀνθ᾽, for ἀντί, before an aspirate.

ἀνθέξομαι, see ἀντέχομαι.

ἀνθ-ίστημι, f. ἀναστήσω, *to stand out against, to resist.*

ἀνθ-ομολογέομαι, f. οῦμαι, *to praise, to extol.*

ἀνθρακία, ας, ἡ (ἄνθραξ coal) *a bed of burning coals.*

ἄνθρωπος, ου, ὁ, *one of the human race, a person, a man.*

ἄνιπτος, ον, adj. (α not, νίπτω to wash), *unwashed.*

ἀνίστημι, f. ἀναστήσω, aor. 1 ἀνέστησα, *to raise, raise up.* Aor. 2 ἀνέστην, inf. ἀναστάς, *to rise up.*

Ἄννα, ης, ἡ, *Anna.*

Ἄννας, α, ὁ, *Annas.*

ἀνόητος, ου (α not, νοέω), *without understanding, slow of comprehension.*

ἀν-οίγω, f. -οίξω; aor. 1 ἤνοιξα, part. ἀνοίξας. Pass. aor. 1 ἀνεῴχθην, f. ἀνοιγήσομαι, *to open, unclose*, what was shut.

ἀνομία, ας, ἡ, *sin, iniquity.* From

ἄνομος, ον, adj. (α not, νόμος law), *without law.* As subst. *a violator of law.*

ἀν-ορθόω, ῶ, f. ώσω, *to make erect, to cause to stand erect.*

ἀντάλλαγμα, ατος, τό (ἀντί, ἄλλαγμα), 'that which is given or taken in *exchange*' for a thing, in *compensation* for its loss.

ἀντ-έχομαι, f. ἀνθέξομαι, mid. form of ἀντέχω, *to hold fast by* a thing, to *cling* to it, *be fond of* it; as said of a person, *to be attached to*.

ἀντί, prep. with genit. *over against*, *in place of*, *instead of*.

ἀντι-βάλλω, *to cast in turn backwards* and forwards, as words used in argumentative conversation.

ἀντι-λαμβάνομαι, f. -λήψομαι, aor. 2 ἀντελαβόμην, *to aid*, *help*, *assist*.

ἀντι-λέγω, f. -λέξω, *to contradict*, *deny*; *to be adverse to*, *oppose*.

ἀντι-μετρέω, ῶ, f. ήσω, fut. passive ἀντιμετρηθήσομαι, *to measure out in return*.

ἀντι-παρέρχομαι, f. -ελεύσομαι, aor. 2 ἀντιπαρῆλθον, *to pass by* without stopping.

ἀντιπέραν, adv. *opposite to*, *over against*.

ἀντλέω, ῶ, f. ήσω, perf. part. pass. ἠντληκώς, *to draw* water, wine, etc. Hence

ἄντλημα, ατος, τό, *a bucket*, any *vessel* for drawing water.

ἄνω, adv. *up*, *above*; as subst. τὸ ἄνω, *the top*.

ἀνώγαιον, ου, τό (ἄνω, γῆ the earth), *an upper chamber*.

ἄνωθεν, adv. (ἄνω), *from above*; and since God dwells in heaven above, *from God*, *in a divine manner*; ἀπ' ἄνωθεν, *from above* downwards.

ἀξίνη ης, ἡ, *an axe*.

ἄξιος, ία, ιον, adj. *worthy*, *deserving*, *suitable to*, *consistent with*, *deserving* of, i. e. *obnoxious to* punishment.

ἀπ-αγγέλλω, f. -γελῶ; aor. 1 ἀπήγγειλα, imperat. ἀπάγγειλον, inf. ἀπαγγεῖλαι; *to bring tidings*, *to report*; *to make known*, *declare*.

ἀπ-άγχω f. -άγξω, *to strangle*. Mid. *to strangle oneself*, *to hang oneself*.

ἀπ-άγω, f. -άξω, aor. 2 ἀπήγαγον, *to lead away*, *carry off*.

ἀπ-αίρω, f. -αρῶ, perf. -ῆρκα, *to take away*.

ἁπαλός, ή, όν, adj. *soft*, *tender*, spoken of the shoots of a tree.

ἀπ-αντάω, ῶ, f. ήσω, aor. 1 ἀπήντησα, *to meet with*, *encounter*. Hence

ἀπάντησις, εως, ἡ, *a meeting*, *an encounter*.

ἀπαρνέομαι, f. ήσομαι, *to deny*, *renounce*, *reject*.

ἀπάρτι, adv. *from this time*, *henceforth*.

ἅπας, ασα, αν, adj. *all*, *the whole*.

ἀπάτη, ης, ἡ, *fallacy*, *deceitfulness*.

ἀπέβην, ης, η, aor. 2 of ἀποβαίνω.

ἀπέθανον, ες, ε, aor. 2 of ἀποθνήσκω.

ἀπειθέω, ῶ, f. ήσω, *to disbelieve*, *be incredulous*. From

ἀπειθής, ές, adj. (α not, πείθω), *disbelieving, incredulous.*

ἀπεκρινάμην, ω, ατο, aor. 1 mid.; and

ἀπεκρίθην, ης, η, aor. 1 pass. of ἀποκρίνομαι.

ἀπέλαβον, ες, ε, aor. 2 of ἀπολαμβάνω.

ἀπελθεῖν, infin. and ἀπελθών, οῦσα, όν, particip. aor. 2 of ἀπέρχομαι.

ἀπέλειχον, ες, ε, imperf. act. of ἀπολείχω.

ἀπέλυσα, ας, ε, aor. 1 of ἀπολύω

ἀπέναντι (ἀπό, ἐν), adv. or prep. with genit. *opposite to: in the presence of, before*, as a crowd; lit. 'from over against.'

ἀπενεχθῆναι, aor. 1 inf. pass. of ἀποφέρω

ἀπέπνιξα, ας, ε, aor. 1 of ἀποπνίγω.

ἀπ-έρχομαι f. -ελεύσομαι; aor. 2 ἀπῆλθον, subj. ἀπέλθω, inf. ἀπελθεῖν, part. ἀπελθών, *to go away, depart; to pervade*, as a rumor; *to go back, return;* with ὀπίσω, *to follow after.*

ἀπεσπάσθην, ης, η, aor. 1 pass. of ἀποσπάω.

ἀπέσταλκα, ας, ε; ἀπεστάλην, ης, η: ἀπεσταλμένος, η, ον; and ἀπέστειλα, ας, ε; see ἀποστέλλω.

ἀπέστην, ης, η, aor. 2 of ἀφίστημι.

ἀπ-έχω f. ἀφέξω, aor. 2 ἀπεῖχον, *to have, possess;* to have oneself from, i. e. *to be distant from, to be absent, away:* ἀπέχει, impers. *it is gone;* ἀπέχων. *distant.*

ἀπήγαγον, ες, ε, aor. 2 of ἀπάγω.

ἀπήγγειλα, ας, ε, aor. 1 of ἀπαγγέλλω.

ἀπηγξάμην, ω, ατο, aor. 1 mid. of ἀπάγχω.

ἀπῆλθον, ες, ε, aor. 2 of ἀπέρχομαι.

ἀπήντησα, ας, ε, aor. 1 of ἀπαντάω.

ἀπιστέω, ῶ, f. ήσω, *to disbelieve, be incredulous;* and

ἀπιστία, ας, ἡ, *disbelief.* From

ἄπιστος, ον, adj. (α not, πίστις faith), *without faith, disbelieving.*

ἁπλόος, όη, όον; contr. οῦς, ῆ, οῦν; *simple;* met. *sound, perfect.*

ἀπό, prep. governing genitive *from.* Of place, *from, out of.* Of time, *since, after.* Of origin or cause, *by, from, on account of.* In composition, *off from, away from; quite.*

ἀπο-βαίνω, f. -βήσομαι; aor. 2 ἀπέβην, part. ἀποβάς, *to descend*, as from a ship, *to disembark.*

ἀπογραφή, ῆς, ἡ, *a record, an enrollment* in a public register. From

ἀπο-γράφω, f. -γράψω, *to inscribe.* Mid. ἀπογράφομαι, pres. infin. ἀπογράφεσθαι, aor. 1 infin. ἀπογράψασθαι, *to enrol oneself, inscribe one's name* in the public register.

ἀπο-δεκατόω, ῶ, f. ώσω (ἀπό,

δέκα ten), *to pay* or *give tithes*, *to tithe*.

ἀπο-δέχομαι, f. -δέξομαι, aor. 1 ἀπεδεξάμην, *to receive* any one, *to welcome*.

ἀπο-δημέω, ῶ, f. ήσω, aor. 1 ἀπεδήμησα (ἀπό, δῆμος people), *to be away from home, to travel* to foreign countries.

ἀπο-δίδωμι, f. -δώσω; aor. 1 ἀπέδων, imperat. ἀπόδος, subj. ἀποδῶ, inf. ἀποδοῦναι; aor. 1 inf. pass. ἀποδοθῆναι, *to give up, restore; to requite, render back*.

ἀποθήκη, ης, ἡ (ἀποτίθημι to lay up), *a store-house, granary*.

ἀπο-θνήσκω f. -θανοῦμαι; aor. 2 ἀπέθανον, part. ἀποθανών, *to die*.

ἀπο-καθίστημι f. στήσω, aor. 1 pass. ἀποκατεστάθην, *to restore* any thing to its former state or condition.

ἀπο-καλύπτω f. ψω, aor. 1 ἀπεκάλυψα, fut. pass. ἀποκαλυφθήσομαι, *to uncover, disclose, reveal*. Hence

ἀποκάλυψις, εως, ἡ, *a disclosure, revelation*.

ἀπο-κρίνομαι f. -κριθήσομαι; aor. 1 mid. ἀπεκρινάμην; pass. ἀπεκρίθην, part. ἀποκριθείς, in a deponent sense, *to answer, reply*. Hence

ἀπόκρισις, εως, ἡ, *an answer*.

ἀπο-κρύπτω, f. ψω aor. 1 ἀπέκρυψα, *to conceal, hide*. Hence

ἀπόκρυφος, ον, adj. *hidden, concealed*.

ἀπο-κτείνω, f. -κτενῶ, aor. 1 ἀπέκτεινα; pass. aor. 1 ἀπεκτάνθην, *to kill, put to death, slay*.

ἀπο-κυλίω f. ίσω, aor. 1 ἀπεκύλισα; perf. pass. ἀποκεκύλισμαι, *to roll away*.

ἀπο-λαμβάνω, f. -λήψομαι; aor. 2 ἀπέλαβον, subj. ἀπολάβω, *to receive back* any thing, as a debt or a present; *to take aside, lead away*.

ἀπο-λείχω, f. ξω, *to lick, to lick off*.

ἀπ-όλλυμι, f. ἀπολέσω; aor. 1 ἀπώλεσα; perf. 2 ἀπόλωλα: mid. f. ἀπολοῦμαι, aor. 2 ἀπωλόμην; *to destroy*. Pass. ἀπόλλυμαι, *to perish*.

ἀπο-λύω, f. -λύσω; aor. 1 ἀπέλυσα imperat. ἀπόλυσον, subj. ἀπολύσω, inf. ἀπολῦσαι, *to loose, set free, dismiss, send away*.

ἀπολωλώς, υῖα, ός, perf. 2 part. of ἀπόλλυμι.

ἀπο-μάσσω, f. ξω; mid. ἀπομάσσομαι, *to wipe off*.

ἀπο-νίπτω, f. ψω, *to wash*. Mid. ἀπονίπτομαι, aor. 1 ἀπενιψάμην, *to wash oneself*, or any part of the body, as the hands.

ἀπο-πλύνω, f. υνῶ, aor. 1 ἀπέπλυνα, *to wash, to rinse*, spoken of nets.

ἀπο-πνίγω, f. -πνίξω, aor. 1 ἀπέπνιξα, aor. 2 pass. ἀπεπνίγην, *to choke, strangle*.

ἀπο-σπάω, ῶ, f. άσω, aor. 1 ἀπέσπασα, *to draw, draw out*. Mid. *to withdraw oneself, depart*.

ἀποστάσιον, ου, τό (ἀφίστημι), *a putting away, a divorce.*

ἀπο-στεγάζω, f. άσω, *to unroof* a building.

ἀπο-στέλλω, f. ελῶ; aor. 1 ἀπέστειλα, part. ἀποστείλας; aor. 2 ἀπέσταλον; perf. ἀπέσταλκα; perf. part. pass. ἀπεσταλμένος, *to send away, to send* as a messenger or agent.

ἀπο-στερέω, ῶ, f. ήσω, *to deprive of, defraud.*

ἀπόστολος, ου, ὁ, (ἀποστέλλω), *any one sent, an apostle, a delegate.*

ἀπο-στρέφω, f. -στρέψω, aor. 1 ἀπέστρεψα, *to turn away, to turn back, return; to pervert, seduce.*

ἀπο-τάσσω, f. -τάξω, *to arrange.* Mid. ἀποτάσσομαι, f. -τάξομαι, *to bid farewell to, to take leave of; to dismiss, send away.*

ἀπο-φέρω, f. -οίσω, aor. 1 ἀπήνεγκα, *to bear off, carry away.*

ἀπο-χωρέω, ῶ, f. ήσω, *to go away, depart.*

ἅπτομαι, f. ἅψομαι, aor. 1 ἡψάμην, *to touch.*

ἅπτω, f. ἅψω, *to light,* as a candle, *to kindle.*

ἄρα, adv. *therefore, then.*

ἄραγε, adv. *therefore, then indeed.*

ἄρας, ᾶσα, αν, participle; ἄρον, ἄρατε, ἀράτω, imperat. aor. 1 of αἴρω.

ἀργός, ή, όν, (α not, ἔργον work), *not at work, unemployed, idle.*

ἀργύριον, ου, τό, *money* made of silver; τὰ ἀργύρια, spec. a piece of money (the Hebrew *shekel*) of about the value of fifty cents. From

ἄργυρος, ου, ὁ, *silver.*

ἀριθμος, ου, ὁ, *a number.*

Ἀριμαθαία, ας, ἡ, *Arimathea,* name of a place.

ἀριστάω, ῶ, f. ήσω (ἄριστον breakfast), *to breakfast.*

ἀριστερός, ά, όν, adj. *left;* with χείρ understood, *the left* hand.

ἄριστον, ου, τό, *breakfast; a meal.* Among the Jews the principal meal was the δεῖπνον in the early part of the evening; the ἄριστον was a slight refreshment taken in the morning, or just before or after noon.

ἀρκετός, ή, όν, adj. *enough sufficient.* From

ἀρκέω, ῶ, f. ήσω, *to suffice, be sufficient.*

ἀρνέομαι, οῦμαι, f. ήσομαι; aor. 1 ἠρνησάμην, part. ἀρνησάμενος, *to deny, affirm* a thing *not to be.*

ἀρνίον, ου, τό, *a lamb.*

ἄροτρον, ου, τό, *a plough.*

ἁρπαγή, ῆς, ἡ, *prey, spoil, plunder.* From.

ἁρπάζω, f. άσω, *to seize, carry off by force.* Hence.

ἅρπαξ, αγος, ὁ *a robber, extortioner.*

ἄῤῥαφος, ον, adj. (α not, ῥάπτω to sew) *seamless, woven whole.*

ἄῤῥην, εν, and ἄρσην, εν, gen. -ενος adj. *male, of the male sex.*

ἄῤῥωστος, ον, adj. (α not, ῥώννυμι to be well), *invalid, sick.*

ἄρς, ἀρνός, ὁ, ἡ, *a lamb.*

ἄρτι, adv. of time, *now, at present, even now.*

ἄρτος, ου, ὁ, *bread, a loaf.*

ἀρχαῖος, αία, αῖον, adj. *old, ancient, of a former age.* From

ἀρχή, ῆς, ἡ, *the beginning, commencement.*

ἀρχιερεύς, έως, ὁ (ἄρχω, ἱερεύς a priest), *a chief priest;* with the article, the *High Priest.*

ἀρχιτελώνης, ου, ὁ (ἄρχω, τελωνής a tax-gatherer), *a chief tax-gatherer.*

ἀρχιτρίκλινος, ου, ὁ (ἄρχω, τρίκλινος *triclinium*), *the director of a feast.*

ἄρχω, f. ἄρξω; mid. ἄρχομαι, f. ἄρξομαι, *to begin, to be first.* Hence

ἄρχων, οντος, ὁ, *a ruler.*

ἄρω, fut. of αἴρω.

ἄρωμα, ατος, τό, *a spice, spices,* any thing *aromatic.*

ἄσβεστος, ον, adj. (α not, σβέννυμι to quench), *unquenchable.*

Ἀσήρ, ὁ, indecl. *Asher,* one of the Hebrew tribes.

ἀσθενία, ας, ἡ, *sickness, disease, infirmity;* and

ἀσθενέω, ῶ, f. ήσω, *to be weak, sick, diseased.* From

ἀσθενής, ες, adj. (α not, σθένος strength), *weak, infirm, sick.*

ἀσπάζομαι, f. άσομαι, aor. 1 ἠσπασάμην, *to greet, salute, welcome.* Hence

ἀσπασμος, ου, ὁ, *salutation, greeting.*

ἀστηρ, έρος, ὁ, *a star.*

ἀστραπή, ῆς, ἡ, *lightning.*

ἀστράπτω, f. ψω, *to lighten, to shine, be brilliant.*

ἀσύνετος, ον, adj. (α not, συνίημι to understand), *without understanding, dull, stupid.*

ἀσφαλίζω, f. ίσω (ἀσφαλής firm), *to secure, make fast.*

ἀσώτως, adv. (α not, σώζω to save), *dissolutely.*

ἀτενίζω, f. ίσω, *to fix one's eyes upon* any thing, *to gaze.*

ἄτοπος, ον, adj. (α not, τόπος place), *out of place, improper, wicked.*

Αὔγουστος, ου, ὁ, *Augustus.*

αὐλή, ῆς, ἡ, *a court-yard, a court, a fold; a house, mansion.*

αὐλητής, οῦ, ὁ (αὐλός a pipe), *a piper, flute-player.*

αὐλίζομαι, f. ίσομαι, aor. 1 ηὐλίσθην (αὐλή) *to lodge, pass the night.*

αὐξάνω, f. ήσω, imperf. ηὔξανον, *to increase, grow.*

αὔριον, adv. *to-morrow; ἡ αὔριον,* supply ἡμέρα, *the morrow.*

αὐτός, ή, ό, pron. *him, her, it; self; ὁ αὐτός, the same.*

αὐτοῦ, adv. of place, *here, there.*

αὑτοῦ, ῆς, οῦ, for ἑαυτοῦ, *himself, herself, itself.*

ἀφ-αιρέω, ῶ, f. ήσω, fut. 2 ἀφελῶ, aor. 2 ἀφεῖλον, *to remove, take away.* Mid. ἀφαιρέομαι, as dep. *to deprive* of any thing.

ἀφανίζω, f. ίσω (α not, φαίνομαι to appear), *to disfigure, to consume.*

ἄφαντος, ον, adj. (α, φαίνομαι), *invisible*, *unseen*.

ἀφεὶς, ἄφες, aor. 2 part. and imperat. of ἀφίημι.

ἄφεσις, εως ἡ (ἀφίημι), *dismis-mission*, *deliverance*, *remission* of sins.

ἀφ-ίημι, f. ἀφήσω; aor. 1 ind. ἀφῆκα, subj. ἀφῶ; aor. 2 ἄφην, part. ἀφεὶς, έντος, imper. ἄφες, ἄφετε: pass. ἀφίεμαι, ἀφίενται, aor. 1 ἀφέθην: mid. 3 pl. aor. 2 subj. ἀφέωνται, Ion. for ἀφῶνται, *to send away*, *let go*, *leave*, *omit*, *permit*, *forgive*.

ἀφ-ίστημι f. ἀποστήσω, aor. 2 ἀπέστην, mid. ἀφιστάσθαι, *to separate oneself* from persons, *to leave*, *abandon*.

ἀφόβως, adv. (α not, φόβος terror), *without fear*, *securely*.

ἄφρων, ον, adj. (α not, φρήν mind), *unwise*, *foolish*.

ἀφ-υπνόω, ῶ, f. ώσω, (ἀπό, ὕπνος sleep), *to fall asleep*, *to sleep*.

ἄχρι or ἄχρις, adv. of time and place, *until*, *unto*.

ἄχυρον, ου, τό, *chaff*, *straw* broken up by treading out the grain

B.

βάθος, εος, τό, *depth*. Said both of *earth* and of *water*.

βαθύς, εῖα, ύ, adj. *deep*.

βαΐον, ου, τό, *a palm-branch*.

βαλάντιον, ου, τό, *a purse*, or pouch.

βάλλω, f. βαλῶ; aor. 2 ἔβαλον, subj. βάλω, pf. βέβληκα: perf. pass. βέβλημαι, part. βεβλημένος; aor. 1 ἐβλήθην, inf. βληθῆναι, part. βληθεὶς, *to cast*, or *throw*. Pass. *to be cast* or *laid* on a bed of sickness, *to be thrown* into prison.

βαπτίζω, f. ίσω; pass. fut. βαπτισθήσομαι aor. 1 ἐβαπτίσθην, inf. βαπτισθῆναι, part. βαπτισθεὶς, to *baptize*. Hence

βάπτισμα, ατος, τό, *baptism*; and

βαπτίστης, ου, ὁ, *one who baptizes*, *the Baptist*.

βάπτω, f. ψω, *to dip*, *immerse*.

βάρ, indecl. a Syriac word, meaning *son*.

Βαραββᾶς, ᾶ, ὁ, *Barrabbas*.

βαρέω, ῶ, f. ήσω (βάρος weight), *to be heavy*, spoken of a disposition to sleep.

Βαρθολομαῖος, ου, ὁ, *Bartholomew*.

βάρος, εος, τό, a *weight*, *a burden*.

βαρύς, εῖα, ύ, adj. *heavy*.

βασανίζω, f. ίσω, (βάσανος), *to torture*, *afflict*, *torment* as disease and pain. Hence

βασανιστής, ου, ὁ, an *inquisitor*, *torturer*; *a jailor*.

βάσανος, ου, ἡ, pr. *the touchstone* with which metals are tried to ascertain their purity; met. *torment*, *severe pain*.

βασιλεία, ας, ἡ, *a kingdom*, *kingship*, *dominion*; and

βασίλειος, ον, adj. *royal*, *regal*; τὰ βασίλεια, supply δώματα, *regal mansions*, *palaces*. From

βασιλεύς, εως, ὁ, *a king*. Hence

βασιλεύω, f. εύσω, *to reign, rule, have dominion over.*

βασιλικός, ή, όν, adj. *royal, regal;* ὁ **βασιλικός** (supply ὑπηρέτης) *a courtier, a nobleman.*

βαστάζω, f. άσω, aor. 1 ἐβάστασα, *to bear, carry, bear away.*

βάτος, ου, ἡ, *a bush, a thorn bush.*

βάτος, ου, ὁ, a Hebrew measure for liquids, the *bath*, about nine gallons.

βαττολογέω, ῶ, f. ήσω (Βάττος the name of a silly poet, λέγω to speak), pr. *to speak like Battus; to be verbose, use a multitude of words.*

βέβλημαι, perf. pass. of **βάλλω**.

Βεελζεβούλ, or Βεελζεβούβ, ὁ, indecl. *Beelzebub.*

Βηθανία, ας, ἡ, *Bethany.* There were two places of this name; one near Jerusalem; the other beyond Jordan (John i. 28) where some read *Bethabara.*

Βηθεσδά, ᾶς ἡ, *Bethesda.*

Βηθλεέμ. ἡ, indec. *Bethlehem.*

Βηθσαϊδά, ᾶς, ἡ. *Bethsaida.*

βῆμα, ατος, τό, *a tribunal, judgment seat.*

βιβλίον, ου, τό, and **βίβλος**, ου, ὁ, *a book.*

βιβρώσκω, f. βρώσω, *to eat.*

βίος, ου, ὁ, *life, means of living.*

βλάπτω, f. ψω, aor. 1 ἔβλαψα, *to harm, injure, hurt.*

βλασφημέω, ῶ, f. ήσω, aor. 1 ἐβλασφήμησα (βλάπτω, φήμη a report) *to calumniate, revile; to blaspheme.* Hence

βλασφημία, ας, ἡ, *calumny, blasphemy.*

βλέπω, f. ψω, aor. 1 ἔβλεψα, *to see, look at, observe.* Met. *to understand.*

βοάω, ῶ, f. ήσω, aor. 1 ἐβόησα, *to cry aloud, proclaim.*

βοηθέω, ῶ, f. ήσω, aor. 1 ἐβοήθησα, *to help, to aid, succor.*

βόθυνος, ου, ὁ, *a pit.*

βόσκω, f. βοσκήσω, *to feed,* flocks, *etc.* Mid. **βόσκομαι** *to be feeding.*

βουλή, ῆς, ἡ, *will, purpose, determination.* Hence

βούλομαι, f. ήσομαι, aor. 1 ἐβουλήθην, *to wish, will, determine.*

βουνός, οῦ, ὁ, *a hill.*

βοῦς, βοός, ὁ, ἡ, *an ox* or *cow.*

βραδύς, εῖα, ύ, adj. *slow;* met. *slow of understanding, stupid.*

βραχίων, ονος, ὁ, *the arm; might, power.*

βρέφος, εος, τό, *an infant, a child.*

βρέχω, f. βρέξω, *to rain; to wet, to moisten.*

βροχή, ῆς, ἡ (βρέχω), *rain.*

βρῶμα, ατος, τό, (βιβρώσκω), *food.*

βρώσιμος, ον, adj. *eatable.*

βρῶσις, εως, ἡ, the act of *eating;* that which is *eaten, food;* that which eats, as *rust.*

βυθίζω, f. ίσω, (βυθός the depth), *to sink, submerge.*

Γ.

Γαβριήλ, ὁ, indecl. *Gabriel.*

Γαδαρηνός, ή, όν, adj. *Gadarene*.

γαλήνη, ης, ἡ, *a calm*.

Γαλιλαία, ας, ἡ, *Galilee*.

Γαλιλαῖος, α, ον, adj. *Galilean*; subst. *a Galilean*.

γαμέω, ῶ, f. ήσω, aor. 1 ἐγάμησα, *to marry*; and

γαμίσκομαι, *to be given in marriage*. From

γάμος, ου, ὁ, *marriage*; *a marriage*.

γάρ, a causative conjunction, *for*, *since*, *therefore*.

γαστήρ, τέρος, τρός, ἡ, *the belly*, *the womb*.

γέ, an intensive particle, used alone or compounded with others, *even*, *indeed*; frequently not expressed in translation.

γέγονα, ας, ε, perf. 2 part. γεγονώς; γεγένημαι perf. pass. of γίνομαι.

γέγραμμαι, perf. pass. of γράφω; part. γεγραμμένος.

Γεέννα, ης, ἡ, *Gehenna*; prop. the *Valley of Hinnom*, where the filth of Jerusalem was collected and burned: *the place of punishment in the infernal regions*.

Γεθσημανῆ, ἡ, indecl. *Gethsemane*.

γειτών, ονος, ὁ, ἡ, *a neighbor*.

γεμίζω, f. ίσω, aor. 1 ἐγέμισα, *to fill*. From

γέμω, f. γεμῶ, *to be full* of any thing.

γενεά, ας, ἡ, (γίνομαι), *a family*, *a generation*.

γένεσις, εως, ἡ, *birth*, *nativity*, *descent*, *lineage*; and

γενετή, ῆς, ἡ, *birth*, *nativity*. From

γεννάω, ῶ, f. ήσω, aor. 1 ἐγέννησα *to beget*, *bear*, *bring forth*. Pass. pres. γεννάομαι, part. γενώμενος; aor. 1 ἐγεννήθην, imper. γεννήθητι, inf. γεννηθῆναι, part. γεννηθείς, έν, έντος, *to be born*. Hence

γέννημα, ατος, τό, *offspring*, *progeny*; *fruit* of trees.

Γεννησαρέτ, indecl. *Gennesareth*, a region and lake in Galilee. The latter called also the sea of Tiberias and the sea of Galilee.

γεννατός, ή, όν (γεννάω), *born of*, *descended from*.

γένος, εος, ους, τό (γίνομαι), *a nation*, *people*; *kind*, *sort*, *species*.

Γεργεσηνός, ά, όν, *Gergesene*, *belonging to Gergesa*; plur. the *Gergesenes*.

γέρων, οντος, ὁ, *an old man*.

γεύομαι, f. γεύσομαι, *to taste*, *to eat*, *to take food*.

γῆ, γῆς, ἡ, *the earth*, *a country*, *land*.

γῆρας, αος, ως, τό, dat. γήρει, *old age*.

γηράω and *γηράσκω*, f. άσω, *to become old*.

γίνομαι, f. γενήσομαι; pf. γεγένημαι, part. μένος; aor. 1 ἐγενήθην, aor. 2 ἐγενόμην; 2 pf. γέγονα, part. γεγονώς, ός, *to come into existence*, *to be born*, *to become*; *to come to pass*, *to happen*.

γινώσκω, f. γνώσομαι, (fr.

γνόω); perf. act. ἔγνωκα, aor. 1 ἔγνωσα, aor. 2 ἔγνων, (fr. γνῶμι). Pass. perf. ἔγνωσμαι, aor. 1 ἐγνώσθην, *to know, to come to know, understand.*

γλῶσσα, ης, ἡ, *the tongue; speech, language.*

γνωρίζω, f. ίσω aor. 1 ἐγνώρισα, *to make known, point out, declare, reveal.*

γνῶσις, εως, ἡ (γιγνώσκω), *knowledge;* and

γνωστός, ή, όν, adj. *known;* subst. *an acquaintance.*

γνῶτε, 2 pers. pl. aor. 2 subj. of γνῶμι, fr. γινώσκω.

γογγύζω, f. σω, *to grumble, murmur.* Hence

γογγυσμός, οῦ, ὁ, *a murmuring, suppressed discourse.*

Γολγοθά, indec. *Golgotha.*

Γόμοῤῥα, ας, ἡ, *Gomorrha.*

γονεύς, έως, ὁ, (γέγονα, fr. γίνομαι), a father; in pl. γονεῖς, both of *father and mother, parents.*

γόνυ, γόνατος, τό, *the knee.* Hence

γονυπετέω, ῶ, f. ήσω aor. 1 part. γονυπετήσας, *to fall on the knees, kneel* in supplication.

γράμμα, ατος, τό, (γέγραμμαι, fr. γράφω, to write), *a character* in writing, *a letter, bill,* etc.

γραμματεύς, έως, ὁ, *a scribe,* gen. in pl. οἱ γρ., *the Scribes.*

γραφή, ῆς, ἡ, *Scripture,* i. e. the *Sacred Scriptures.*

γράφω, f. ψω; aor. 1 ἔγραψα, imper. γράψον; perf. γέγραφα: perf. pass. γέγραμμαι, part. γεγραμμένος, 'to trace alphabetical characters,' *to write, express* by writing.

γρηγορέω, ῶ, f. ήσω, *to be wakeful, to watch, be on the alert.*

γυμνός, ή, όν, *naked,* without clothing, or without the *outward* clothing; also destitute of *necessary* clothing.

γυνή, αικός, ἡ, *a woman, a wife;* voc. γύναι.

γωνία, ίας, ἡ, *an angle,* especially that made by two streets terminating at the same point; pl. γωνίαι, place of public concourse.

Δ.

Δαυΐδ, or Δαβίδ, ὁ, indecl. *David.*

δαιμονίζομαι, f. ίσομαι, to be *a demoniac, be possessed by a* δαίμων. From

δαιμόνιον, ου, τό, and

δαίμων, ονος, ὁ, ἡ, *a demon, an evil spirit,* entering into men and rendering them demoniacs.

δάκρυ, υος, and δάκρυον, ου, τό, *a tear.* Hence

δακρύω, f. ύσω, aor. 1 ἐδάκρυσα, *to shed tears, to weep.*

δακτύλιος, ου, ὁ, *a ring.* From

δάκτυλος, ου, ὁ, *a finger.*

Δαλμανουθά, ἡ, indecl. *Dalmanutha,* the name of a place.

δανείζω, f. ίσω, *to lend money.* Mid. δανείζομαι, *to borrow money.* From

δάνειον, ου, τό, *a debt* for money borrowed.

δαπανάω, ῶ, f. ήσω, aor. 1 ἐδαπάνησα (δαπάνη expense), *to expend, waste, consume by extravagance.*

δέ, conj. adversative, and continuative, *but, moreover.*

δεδεμένος, perf. part. pass. of δέω.

δεδικαιωμένος, perf. part. pass. of δικαιόω.

δεδιωγμένοι, perf. part. pass. of διώκω,

δέδωκα, ας, ε, perf. of δίδωμι.

δεδώκεισαν, for ἐδεδώκεισαν, 3 pers. plur. pluperf. of δίδωμι.

δέῃ, 3 pers. sing. pres. subj. of δεῖ; not contracted in subjunctive.

δέησις, εως, ἡ (δέομαι), *prayer, supplication.*

δεῖ, f. δεήσει, impf. ἔδει, subj. δέῃ, *it behoves one.*

δεικνύω and **δείκνυμι**, f. δείξω, aor. 1 ἔδειξα, *to point out* as with the finger, *to show to the sight, display.*

δειλός, ή, όν, (δέος, fr. δείδω to fear), *timorous.*

δεῖξον, 2 pers. aor. 1 imper. of δείκνυμι.

δεινῶς, adv. (fr. adj. δεινός, terrible), *terribly, exceedingly.*

δειπνέω, ῶ, ήσω, aor. 1 ἐδείπνησα, *to dine, to sup.* From

δεῖπνον, ου, τό, *dinner, supper*, the principal meal of the Jews, and taken in the early evening; *a feast, banquet.*

δέκα, indecl. num. adj. *ten.*

δεκαπέντε, indecl. num. adj. *fifteen.*

Δεκάπολις, εως, ἡ (δέκα, πόλις), *Decapolis*, 'the Ten Cities.'

δεκατός, ή, όν, adj. *the tenth.*

δεκτός, ή, όν, adj. (δέχομαι), *acceptable.*

δένδρον, ου, τό, *a tree.*

δέξαι, 2 p. sing. aor. 1 imper.

δεξάμενος, part. aor. 1 ind. of δέχομαι.

δεξιός, ά, όν, adj. *right*, as opp. to left, esp. to the left *hand.*

δέξωνται, 3 p. pl. aor. 2 subj. of δέχομαι.

δέομαι, f. δεήσομαι, aor. 1 ἐδεήθην, dep. pass. *to stand in need of* a thing, *to beg* or *entreat* for it.

δέρω, f. δερῶ, aor. 1 ἔδειρα, pr. *to flay, strip off the hide;* also gen. *to beat, to scourge.*

δεσμέω, ῶ, f. ήσω, *to bind.* Hence

δέσμιος, ου, ὁ, *a captive, a prisoner.*

δέσμον, ου, τό, and **δέσμος**, ου, ὁ, *a bond* or *band; imprisonment.*

δεσπότης, ου, ὁ, *a lord, master.*

δεῦρο, adv. of place, *here, hither.*

δεῦτε, adv. (formed from δεῦρ' ἴτε), *come hither*, and, consequently, always plur.

δεύτερος, α, ον, 'second in order,' *another;* ὁ δεύτερος, *the second;* τὸ δεύτερον, and ἐκ δευτέρου, *the second time, again.*

δέχομαι, dep. f. ξομαι; aor. 1 ἐδεξάμην, subj. δέξωμαι, imper. δέξαι; pf. δέδεγμαι, *to take, accept, receive, admit.*

δέω, f. δήσω; aor. 1 ἔδησα,

part. δήσας; perf. pass. δέδεμαι, part. δεδεμένος, *to tie, bind, fasten*; pass. *to be bound, be in prison.*

δή, particle, *indeed, verily.*

δῆλος, η, ον, adj. *plain, evident, manifest.*

δηνάριον, ου, τό, *a denarius*, a coin worth about fourteen cents.

δήποτε, adv. *in fine, in short.*

διά, prep. governing gen. and accus. *through.* With gen. of Place, *through, by*; of Time, *during, throughout, after*; of Cause or Agent, *through by means of, on account of.* With Accus. *on account of, for the sake of.*

δια-βάλλω, f. -βαλῶ, aor. 1 pass. διεβλήθην, *to cast* a charge at, *to accuse.*

δια-βλέπω, f. ψω, *to see clearly; observe.*

διάβολος, ου, ὁ (διαβάλλω), *a calumniator, an adversary; the Devil.*

δι-αγγέλλω, f. γελῶ, *to proclaim, teach, declare.*

δια-γίνομαι, f. -γενήσομαι, aor. 2 part. διαγενόμενος, *to elapse, pass away*, of time.

δια-γνωρίζω, f. ίσω, aor. 1 διεγνώρισα, *to tell, relate, disclose.*

δια-γογγύζω, f. ύσω, *to murmur.*

δια-δίδωμι f. -δώσω, aor. 1 διέδωκα, *to distribute.*

δια-ζώννυμι f. ζώσω; aor. 1 mid. διεζώσασθαι, part. -σάμενος, *to gird round.*

διαθήκη, ης, ἡ, (διατίθημι to arrange), *a disposition, or disposal* of any thing, esp. by will, *a testament*, or *will*; *a covenant*, esp. the *new* Covenant, ratified by the blood of Christ.

δι-αιρέω, ῶ, f. ήσω, aor. 2 διεῖλον, *to divide, distribute.*

δια-καθαρίζω, f. ίσω, and ιῶ, *to cleanse, purify.*

δια-κονέω, ῶ, f. ήσω, imperf. διηκόνουν, *to serve, minister.*

διακονία, ας, ἡ, *service, attendance, ministry.*

διάκονος, ου, ὁ, ἡ, *a servant, an attendant, a minister.*

διακόσιοι, αι, α, num. adj. *two hundred.*

δια-κρίνω, f. ινῶ, aor. 1 pass. διεκρίθην, *to distinguish between, be in doubt about.*

δια-κωλύω, f. ύσω, *to restrain, hinder, forbid.*

δια-λαλέω, ῶ, f. ήσω, *to converse about, spread abroad.*

δια-λέγομαι, f. ξομαι, aor. 1 διαλέχθην, *to argue, contend, dispute.*

δια-λογίζομαι, f. ίσομαι, *to reason, consider, debate, dispute.* Hence

διαλογισμός, οῦ, ὁ, *thought, purpose; dispute, doubt.*

δια-μένω, f. -μενῶ, perf. διαμεμένηκα *to remain, continue.*

δια-μερίζω, f. ίσω, aor. 1 mid. διεμερισάμην (διά, μέρις a part), *to divide, share, distribute.*

διάνοια, ας, ἡ, (διά through, and νοέω to think), lit. 'what passes through the mind,' *cogitation, thought.*

δι-ανοίγω, f. ξω, aor. 1 **διήνοιξα**, 'to open what was closed,' *to explain* what was not previously understood.

δια-νυκτερεύω, f. εύσω, (διά, νύξ night), *to pass the night.*

δια-νύω, f. -νύσω, *to nod, to make signs with the head.*

διαπαντός, adv. from the phrase διά παντὸς (χρόνου), '*through all* (time), *always*.'

δια-περάω, ῶ, f. άσω; aor. 1 **διεπέρασα**, part. -σας, -σαντος, *to pass through* or *over.*

δια-πορέομαι, οῦμαι, *to be in doubt.* Inf. **διαπορεῖσθαι**, part. **διαπορούμενος**.

δια-πορεύομαι, f. εύσομαι, dep. *to pass through* or *by.*

δια-ῥῥήσσω or **διαῤῥήγνυμι**, f. ξω; aor. 1 **διέῤῥηξα**, part. **διαῤῥήξας**), *to rend through, tear asunder.* Pass. **διαῤῥήγνυμαι**, νυτο, *to be rent in twain.*

δια-σαφέω, ῶ, f. ήσω, (διά, σαφής clear), *to clear up, make fully known.*

δια-σκορπίζω, f. ίσω, aor. 1 **διεσκόρπισα**, f. pass. **διασκορπισθήσομαι**, *to scatter abroad, disperse;* met. *to dissipate, squander* property.

διαστάσης, gen. sing. fem. of **διαστάς**, part. aor. 2 of **διΐστημι**.

δια-στέλλομαι, aor. 1 **διεστειλάμην**, dep. *to distinctly* or *expressly charge* any one to do, or not to do, a thing.

δια-στρέφω, f. ψω, perf. pass. part. **διεστραμμένος**, *to disturb, pervert, seduce.*

δια-σώζω, f. -σώσω, aor. 1 pass. **διεσώθην**, *to bring safe through* danger of any kind, to raise from *sickness* to *health.*

δια-ταράσσω, f. ξω, aor. 1 pass. **διεταράχθην**, *to disturb, agitate.*

δια-τάσσω, f. ξω, aor. 1 **διέταξα**; perf. pass. part. **διατεταγμένος**, aor. 1 **διαταχθείς**, έντος, *to set in order, to order, direct* what is to be done.

δια-τηρέω, ῶ, f. ήσω, *to guard carefully; to lay up* in the mind.

διατί; interrog. adv. *why? wherefore?* lit. 'through what?'

διατίθεμαι, mid. of **διατίθημι**, *to arrange; to make a covenant* or *will; to promise.*

δια-τρίβω, f. ψω (δία, τρίβω to wear), *to wear away* the time, *to spend time, remain.*

δια-φέρω, f. διοίσω; aor. 1 **διήνεγκα**, subj. **διενέγκω**, ῃς, ῃ, *to carry through* a place; *to carry different ways, to separate;* met. *to differ, to excel.*

δια-φημίζω, f. ίσω, aor. 1 **διεφήμισα**; *to proclaim, publish, spread abroad* a report.

δια φυλάσσω, f. ξω; aor. 1 **διεφύλαξα**, infin. **διαφυλάξαι**, *to guard, protect, defend.*

διδάσκαλος, ου, ὁ *a teacher.* From

διδάσκω, f. ξω, aor. 1 **ἐδίδαξα**, aor. 1 pass. **ἐδιδάχθην**, *to teach, instruct.* Hence

διδαχή, ῆς, ἡ, *teaching, instruction.*

δίδραχμον, ου, τό (δίς, δραχμή), *a didrachmum, a double*

drachma; a coin worth about twenty-five cents.

Δίδυμος, ου, ὁ, *Didymus*, (twin), a surname of the apostle Thomas.

δίδωμι, f. **δώσω,** aor. 1 **ἔδωκα**; aor. 2 **ἔδων,** imperat. **δός, δότε**; perf. **δέδωκα**; fut. pass. **δοθήσομαι,** *to give, grant, bestow*.

διεβλήθην, ης, η, aor. 1 pass. of **διαβάλλω.**

δι-εγείρω, f. **ερῶ,** aor. 1 **διήγειρα,** *to awaken, arouse*. Pass. **διεγείρομαι,** aor. 1 **διεγέρθην,** *to awake, arouse*.

διεῖλον, ες, ε, aor. 2 of **διαιρέω.**

διελεύσομαι, η, εται, fut. of **διέρχομαι.**

διεζωσάμην, ω, ατο, aor. 1 mid. of **διαζώννυμι.**

διελέχθην, ης, η, aor. 1 of **διαλέγομαι.**

διέλθω, ης, η, aor. 2 subj. of **διέρχομαι.**

δι-ερμηνεύω, f. **εύσω,** *to interpret; to translate*.

διέῤῥηξα, ας, ε, aor. 1 act.; and **διεῤῥηγνύμην,** υσο, υτο, imperf. pass. of **διαῤῥήγνυμι.**

δι-έρχομαι, f. **-ελεύσομαι**; aor. 2 **διῆλθον,** inf. **διελθεῖν,** *to pass through* or *over, to traverse* a country.

διεσάφησα, ας, ε, aor. 1 of **διασαφέω**

διεσκόρπισα, ας, ε, aor. 1 of **διασκορπίζω.**

διέστην, ης, η, aor. 2 of **διΐστημι.**

διεταράχθην, ης, η, aor. 1 pass. of **διαταράσσω.**

διετής, ες; gen. **έος, οῦς**; accus. plur. **διετέας, εῖς,** adj. (**δίς** twice, **ἔτος** a year), *of two years old*.

διέτριβον, ες, ε, aor. 2 of **διατρίβω.**

διήγειρα, ας, ε, aor. 1 of **διεγείρω.**

δι-ηγέομαι, f. **ήσομαι**; aor. 1 **διηγησάμην,** inf. **διηγήσασθαι,** dep. mid. *to go through* with any narrative, *to relate* any thing fully.

διηκόνουν, εις, ει, imperf. act. contr. of **διακονέω.**

διήνοιγον, ες ε, imperf. act. **διηνοίχθην,** ης, η, aor. 1 pass. of **διανοίγω.**

διηρμήνευον, ες, ε, imperf. of **διερμηνεύω.**

διηρχόμην, ου, ετο, imperf. of **διέρχομαι.**

δι-ΐστημι, aor. 2 **διέστην,** part. **διαστάς, ᾶσα, άν,** *to be apart* or *distant*, especially of time, *to intervene*.

δίκαιος, α, ον, *right, just, upright; good, pious, religious*. Hence

δικαιόω, ῶ, f. **ώσω,** inf. **δικαιοῦν,** *to declare just, pronounce free from blame, approve*. Pass. **δικαιόομαι,** perf. part. **δεδικαιωμένος,** *to be justified, approved*.

δικαιοσύνη, ης, ἡ, *righteousness, justice*.

δικαίωμα, ατος, τό, a law, *statute, ordinance*.

δικαίως, adv. *justly, deservedly*.

δίκτυον, ου, τό, *a net*.

διό conj. (i. e. **δι' ὅ** through which), *wherefore*

δι-ορύσσω, f. ξω, *to dig through, to break through.*

διότι, conj. *because, inasmuch as.*

διπλόος, οῦς; όη, ῆ; όον, οῦν, adj. *double;* comparat. **διπλότερος**, α, ον, *two-fold, twice as much.*

δίς, adv. *twice.*

δι-υλίζω, f. ίσω, *to strain out, separate by straining.*

διχοτομέω, ῶ, f. ήσω (δίχα twice, τέμνω to cut), *to cut into two parts; to cut* with a whip, *to scourge serverely.*

διψαω, ῶ f. ήσω, *to be thirsty, to thirst, to thirst for;* met. *to desire earnestly, long for.*

διώκω, f. ώξω, aor. 1 ἐδίωξα, perf. part. pass. δεδιωγμένος, *to pursue, to persecute.*

δόγμα (δοκέω to determine), *a decree, the ordinanee* of a king.

δοθήσομαι, η, εται, pass. of δίδωμι.

δοκέω, ῶ, part. pr. δοκῶν, οῦσα, ον, f. ξω, aor. 1 ἔδοξα, *to seem, to appear, to be of opinion* that.

δοκος, ου, ὁ, *a beam* of timber.

δόλος, ου, ὁ (δέλος from δέω to bind), prop. *a noose* or *snare;* met. *an artifice* to ensnare one.

δόμα, ατος, τό (δίδωμι), *a gift, a present.*

δόξα, ης, ἡ (δοκέω), *opinion; honor, glory.* Hence

δοξάζω, f. άσω, *to praise, honor, glorify.*

δόξας, plur. δόξαντες, aor. 1 part. of δοκέω.

δός, **δότε**, imperat. of δίδωμι.

δουλεύω, f. ευσω (δοῦλος), *to serve.*

δούλη, ης, ἡ, *a female servant, a handmaid.*

δοῦλος, ου, (δέολος, fr. δέω to bind), pr. *a bondman* or *slave;* also a voluntary *laborer, a hired servant; one attending* on any service, whether secular or sacred.

δοῦναι, aor. 2 inf. of δίδωμι.

δραμών (from obsolete δρέμω), aor. 2 of τρέχω.

δύναμαι, f. δυνήσομαι, imperf. ἠδυνάμην, aor. 1 ἐδυνήθην), dep. *to be able to do a thing.* Hence

δύναμις, εως, ἡ, *strength, ability; power, authority;* that which requires the exercise of supernatural power, *a miracle;* and

δυναστής, οῦ, ὁ, 'one in power:' *a ruler.*

δυνατός, ή, όν, adj. (δύναμαι), *having power, powerful, able; what may be done, possible.*

δύνω, f. δύσω, *to sink, go down;* of the sun, *to set.*

δύο, οἱ, αἱ, τά, num. adj. Only decl. in dat. plur. δυσί, *two.*

δύσκολος, ον, adj. *hard to manage, difficult, difficult to accomplish.* **δυσκόλως**, adv. *hardly.*

δώδεκα, num. adj. indecl. (contr. fr. δύω, and δέκα), *twelve.*

δῶμα, ατος, τό, *a house-top,* the flat roof of a house.

δωρεά, ᾶς, ἡ, *a gift a present.*

δωρεάν, adv. *gratuitously, freely, gratis.*

δῶρον, ου, το, *a gift, present; an offering* or *sacrifice*.

δώσω, εις, ει, fut. of **δίδωμι**.

E.

ἔα, interj. *ah! alas!*

ἐάν (contr. ἄν), conj. *if, if ever, soever*. ἐὰν μή, *unless*.

ἐάω, ῶ, f. άσω, *to let, permit, allow; to let alone, desist from*.

ἑαυτοῦ, ῆς, οῦ reflex. pron. 3 pers. *of oneself*.

ἔβαλον, ες, ε, aor. 2 of **βάλλω**.

ἐβάστασα, ας, ε, aor. 1 of **βαστάζω**.

ἑβδομήκοντα, οἱ, αἱ, τά, indecl. *seventy*. In N. T. οἱ ἑβδομ. used to denote the seventy Disciples sent out by Christ as Christian teachers. Hence

ἑβδομηκοντάκις, adv. *seventy times*; and

ἕβδομος, η, ον, adj. *seventh*.

ἐβέβλητο, 3 p. sing. plupf. of **βάλλω**.

ἐβλασφήμει, 3 p. sing. impf. contr. of **βλασφημέω**.

ἐβοήθησα, ας, ε, aor. 1 ind. act. of **βοηθέω**.

ἐβόησα, ας, ε, aor. 1 of **βοάω**.

ἐβουλήθην, ης, η, aor. 1 of **βούλομαι**.

Ἑβραϊκός, ή, όν, adj. *Hebraic, Hebrew*.

Ἑβραϊστί, adv. *Hebraic, in Hebrew*.

ἐγγίζω, f. ίσω, aor. 1 ἤγγισα, *to come near, draw near to*. Perf. ἤγγικα, *to be at hand, be near*

ἐγγύς, adv. *near*, of place or time.

ἐγείρω, f. ερῶ; aor. 1 ἤγειρα; imperat. ἔγειρε and ἔγειραι: mid. aor. 1 ἠγειράμην: pass. ἐγείρομαι, f. ἐγερθήσομαι; aor. 1 ἠγέρθην, inf. ἐγερθῆναι, part. ἐγερθείς; perf. ἐγήγερμαι, *to rouse, cause to rise, wake up*. Pass. *to rise, have arisen*, as said esp. of a rising from the *dead*. Hence

ἔγερσις, εως, ἡ, *a waking up, a resurrection from the dead*.

ἐγενόμην, ου, ετο, aor. 2 of **γίνομαι**.

ἐγέρθην, etc. see **ἐγείρω**.

ἐγευσάμην, ω, ατο, aor. 1 of **γεύομαι**.

ἐγήγερμαι, σαι, ται, perf. pass. of **ἐγείρω**; part. ἐγηγερμένος.

ἐγκαταλείπω, f. ψω, aor. 2 ἐγκατέλιπον, *to leave, forsake, abandon*.

ἐγκρύπτω, f. ψω, aor. 1 ἐνέκρυψα.*to hide* or *conceal in* any thing.

ἔγκυος, ον, adj. *pregnant*.

ἔγνων, ως, ω, aor. 2 of **γινώσκω**; as if from γνώμι.

ἔγνωκα, ας, ε, perf. act. and ἐγνώσθην, ης, η, aor. 1 pass. of **γινώσκω** as if from γνόω.

ἐγώ, gen. ἐμοῦ or μοῦ, pres. pron. *I*; plur. ἡμεῖς.

ἐδαφίζω, f. σω, and ιῶ (ἔδαφος the ground), *to level with the ground, overthrow, destroy utterly*.

ἔδει, imperf. of impersonal verb **δεῖ**.

ἐδεξάμην, ω, ατο, aor. 1 of **δέχομαι**.

ἐδόθην, ης, η, aor. 1 pass. of **δίδωμι**.

ἔδραμον, ες, ε, aor. 2 of **τρέχω**; as if from obsolete **δρέμω**.

ἔδωκα, ας, ε, aor. 1; and

ἔδων, ως, ω, aor. 2 of **δίδωμι**.

ἐθεάθην, ης, η, aor. 1 pass.; and

ἐθεασάμην, ω, ατο, aor. 1 mid. of **θεάομαι**.

ἐθέλω or **θέλω**, f. ήσω *to will, wish, choose*.

ἔθηκα, ας, ε, aor 1; and

ἔθην, ης, η, aor. 2 of **τίθημι**.

ἐθίζομαι f. ίσομαι, perf. **εἴθισμαι** (ἔθος custom), *to be customary*.

ἐθνικός, ή, όν, adj. *gentile, heathen*. As subst. *a heathen*. From

ἔθνος, εος, ους, τό, *a nation, a people*; as distinguished from the Hebrews, *a gentile* or *pagan nation; gentiles, pagans*.

ἔθος, εος, ους, τό, *a custom, manner*.

ἐθυμώθην, ης, η, aor. 1 pass. of **θυμόω**.

ἔθυσα, ας, ε, aor. 1 of **θύω**.

ἔθω, perf. 2 **εἴωθα** used as pres. *to be accustomed, wont*.

εἰ, conj. *if*. Used alone or with other particles.—**εἰ καί**, *although*; **εἰ μή**, *unless*; **εἴτε**, *whether*; **εἴ τις**, **εἴ τι**, 'if any one,' *whosoever, whatsoever*.

εἴα (contr. for **εἴαε**), 3 pers. sing. imperf. of **ἐάω**.

εἴασα, ας, ε, aor. 1 of **ἐάω**.

εἶδος, εος, τό, (**εἴδω** to see), *appearance, figure*.

εἴδω, aor. 2 **εἶδον**, opt. **ἴδοιμι**, subj. **ἴδω**, infin. **ἰδεῖν**, part **ἰδών**, *to see*; 2 perf. in pres. sense, **οἶδα**, inf. **εἰδέναι**, part. **εἰδώς**, ός, gen. ότος; plpf. **ᾔδειν**, *to see, behold; to know, understand*.

εἴην, **εἴης**, **εἴη**, pres. opt. of **εἰμί**.

εἰθισμένος, η, ον, perf. part. pass. of **εἰθίζω**. **κατά τό εἰθισμένον**, *according to custom*.

εἰκῆ, adv. *without cause*.

εἴκοσι, indecl. num. *twenty*.

εἰκών, όνος, ἡ (**εἴκω** to be like), *the effigies* or *likeness* of any person, whether in bust, picture, or on coin.

εἵλκυσα, ας, ε, aor. 1 of **ἑλκύω**.

εἰμί, ἔσομαι, 1. the verb of existence, *to be*; 2. as the *copula*, connecting the subject (whether person or thing spoken of) with the *predicate*, which specifies who or what a person or thing *is* in respect of *nature, origin, condition*, or other circumstances.

εἵνεκε and **εἵνεκεν**, see **ἕνεκα**.

εἰπεῖν, (fr. obs. **ἔπω**), aor. 1 **εἶπα**; aor. 2 **εἶπον**, ες, ε, subj. **εἴπω**, ῃς, ῃ, part. **εἰπών**, οῦσα, όν, *to speak, to say* (esp. in reply), *to tell, declare* (esp. in narration).

εἰργασμένος, η, ον, perf. part. pass. of **ἐργάζομαι**.

εἴρηκα, ας, ε, **εἰρημένον**, see **ῥέω**.

εἰρήνη, ης, ἡ, *peace*.

εἰρηνοποιός, οῦ, ὁ (**εἰρήνη**, **ποιέω** to make), *a peace-maker*.

εἰς, prep. gov. the accus. *to, towards, unto, in order to.* In composition it denotes motion *into* or *unto.*

εἷς, μία, ἕν, gen. **ἑνός, μιᾶς, ἑνός**, the first cardinal number, *one.*

εἰσ-άγω, f. **-άξω**, aor. 2 **εἰσήγαγον**, inf. **εἰσαγαγεῖν**, *to bring in* or *into.*

εἰσ-ακούω, f. **σομαι**, f. pass. **εἰσακουσθήσομαι**, *to hear, listen to.*

εἰσελεύσομαι, ῃ, εται, fut. ind.; and

εἰσέλθω, ῃς, ῃ, subj., **εἰσελθεῖν** inf., **εἰσελθών** part. aor. 2 of **εἰσέρχομαι.**

εἰσενέγκω, ῃς, ῃ, aor. 2 subj. of **εἰσφέρω**; inf. **εἰσενεγκεῖν.**

εἰσέρχομαι, f. **-ελεύσομαι**; aor. 2 **εἰσῆλθον**, imperat. **εἴσελθε**, *to come in, enter.*

εἰσ-πορεύομαι, (f. **σομαι**), dep. *to go into, enter in* or *unto.*

εἱστήκειν, εις, ει, plup. ind. act. of **ἵστημι.**

εἰσ-φέρω, f. **-οίσω**, aor. 1 **-ήνεγκα**, *to bring* or *lead unto.*

εἶτα, adv. of time, *after that, then.*

εἴτε, conj. *whether.* **εἴτε....εἴτε**, *whether....or.*

εἶχον, ες, ε, aor. 2 of **ἔχω.**

εἰώθει, 3 pers. sing. plupf. of **ἔθω**, *to be wont.*

εἰωθώς, ός, gen. **ότος** (perf. part. of **ἔθω**), *customary*; **κατὰ τὸ εἰθός**, *according to custom.*

ἐκ (before a vowel **ἐξ**), prep. governing genit. *out of, of, from, by.* In composition it denotes *removal, completion* or *intensity,* and so answers to our *out and out.*

ἐκαθαρίσθην, ης, η, aor. 1 pass. of **καθαρίζω.**

ἐκάθητο, 3 p. sing. impf. of **κάθημαι.**

ἐκάλεσα, ας, ε, aor. 1 of **καλέω.**

ἕκαστος, η, ον, *each, every one.*

ἑκατόν, indecl. num. *a hundred.*

ἑκατονταπλασίων, ονος, ὁ, ἡ, *a hundred-fold, centuple.*

ἑκατόνταρχος, ου, ὁ, (**ἕκατον, ἄρχω** to rule), a *centurion, captain of a hundred men.*

ἐκ-βάλλω, f. **αλῶ**, aor. 2 **ἐξέβαλον**; perf. **ἐκβέβληκα**, plup. **ἐκβεβλήκειν, εις, ει** (augment omitted): perf. pass. **ἐκβέβλημαι**, aor. 1 **ἐξεβλήθην**, *to cast out, expel; to send forth, dismiss; to bring forth.*

ἐκ-δέχομαι, f. **-δέξομαι**, *to await, wait for.*

ἐκ-δύω, f. **-δύσω**; aor. 1 **ἐξέδυσα**, part. **ἐκδύσας**, *to strip.*

ἐκεῖ, adv. *there, thither.*

ἐκεῖθεν, adv. *thence.*

ἐκεῖνος, η, ο, pron. *this, that.*

ἐκείμην, σο, το, imperf. of **κεῖμαι.**

ἐκ-θαμβέομαι, οῦμαι (passive of **θαμβέω**, to astonish), strengthened by **ἐκ**, f. **ήσομαι**, aor. 1 **ἐξεθαμβήθην**, *to be astounded.*

ἐκ-κεντέω, ῶ, f. **ήσω**, aor. 1 **ἐξεκέντησα**, *to stab, pierce.*

ἐκκλησία, ας, ἡ (**ἔκκλητος**, fr.

ἐκκαλέω to call out *or* forth), *a congregation* or *assembly*, a *Christian* assembly, or *society*.

ἐκ-κομίζω, f. ίσω, *to carry forth*, as a corpse for burial.

ἐκ-κόπτω, f. ψω, *to cut off*.

ἔκλαυσα, ας, ε, aor. 1 of κλαίω.

ἐκ-λέγω, mid. ἐκλέγομαι, f. -λέξομαι aor. 1 ἐξελεξάμην, *to choose out* for oneself, *select*, make choice of any thing or person.

ἐκ-λείπω, f. ψω, *to cease from*, *leave off* any action, to cease to live, *to die*.

ἐκλεκτός, ή, όν, adj. (ἐκλέγω), *chosen*, *elect*; *favorite*, *dear*.

ἐκλελυμένος perf. pass. part. of ἐκλύω.

ἔκλειψα, ας, ε, aor. 1 of κλέπτω.

ἐκλήθην, ης, η, aor. 1 of καλέω.

ἐκ-λύομαι (pass. of ἐκλύω to loosen), 'to be unloosed in one's strength and spirits,' *to be quite exhausted*.

ἐκ-μάσσω, f. ξω; aor. 1 ἐξέμαξα, part. ἐκμάξας, *to wipe off* dirt, *to wipe off* wet, *to dry*, as said of the *feet* after being washed.

ἐκ-μυκτηρίζω, f. σω, imperf. ἐξεμυκτήριζον, *to mock at*, *jeer*.

ἐκ-νεύω, f. -νεύσω, aor. 1 ἐξένευσα, to *withdraw privately*.

ἐκολλήθην, ης, η, aor. 1 pass. of κολλάω.

ἐκόπασα, ας, ε, aor. 1 of κοπάζω.

ἐκ-πειράζω, f. άσω, Lat. *pertento*, *to make full trial* of, *search out* any one's qualities or opinions by trial; gen. *to tempt*.

ἐκ-πλήσσω, f. ξω, *to strike off*; pass. ἐκπλήσσομαι, *to be struck*, esp. with surprise or admiration.

ἐκ-πνέω, ῶ, f. -πνεύσω, aor. 1 ἐξέπνευσα, *to breathe out* one's life, *to expire*.

ἐκ-πορεύομαι, f. σομαι, *to go out of*, or forth, and *advance* forwards.

ἔκστασις (ἐξίστημι), εως, ἡ, lit. *the being out of* one's wits, by wonder and awe.

ἐκ-τείνω, f. ενῶ; imper. ἔκτεινον; aor. 1 ἐξέτεινα, part. ἐκτείνας, *to stretch out*, esp. *the hand*.

ἐκτενέστερον (compar. of adv. ἐκτενῶς), *fervently*.

ἕκτος, η, ον, ordin. number, (ἕξ six), *the sixth*.

ἐκτός, adv. *on the outside of*, *without*; τὸ ἐκτός, *the exterior*.

ἐκ-φέρω, f. ἐξοίσω, aor. 1 ἐξήνεγκα, *to bring forth* or *out of* any place.

ἐκ-χύνω, and ἐκ-χέω, f. εύσω, aor. 2 ἐξέχεον, εες, εε, *to pour out*. Pass. ἐκχύνομαι, f. ἐκχυθήσεται, *to be poured out*, *shed*.

ἐκ-χωρέω, ῶ, f. ήσω, *to depart from* a place, *to flee*.

ἔλαβον, ες, ε, aor. 2 of λαμβάνω; part. λαβών.

ἐλαία, ας, ἡ, *an olive tree*. τὸ ὄρος τῶν ἐλαιῶν, the *Mount of Olives* or *Olivet*, near Jerusatem, so called from being planted with olive trees. Hence

ἔλαιον, ου τό, *oil*, esp. *olive-oil*.

ἐλάσσων, ον, adj. (irreg. comp.

of ἐλαχύς=μικρός), *less* in size; *worse* in *quality*.

ἐλαττόω, ῶ, f. ώσω, *to make less* or *inferior*. Pass. ἐλαττόομαι, inf. contr. ἐλαττοῦσθαι, *to be made less*, i. e. *to decrease*.

ἐλαύνω, f. ἐλάσω (as if from ἐλάω), perf. ἐλήλακα, *to urge forward, to drive*; esp. a vessel by rowing, *to row*.

ἐλαφρός, ά, όν, adj. *light, not heavy*.

ἐλάχιστος, η, ον, adj. (superl. of ἐλαχύς=μικρός) *least*, the *least*.

ἔλαχον, ες, ε, aor. 2 of λαγχάνω.

ἐλέγχω, f. ξω, *to convince, convict, reprove*.

ἐλεέω, ῶ, f. ήσω; aor. 1 ἐλέησα, imperat. ἐλέησον, *to pity, compassionate*. Hence

ἐλεημοσύνη, ης, ἡ, *alms*; and

ἐλεήμων, ον, adj. *compassionate, merciful*.

ἔλεος, ου, ὁ, and εος, ους, τό, *mercy, compassion*.

ἐλεύθερος, α, ον, adj. *free*.

ἐλεύσομαι, η, εται, fut. of ἔρχομαι.

ἐλθέ, έτω, imperat.; ἔλθω, ῃς, ῃ, subj.; ἐλθών, οῦσα, όν, part. aor. 2 of ἔρχομαι.

Ἐλισάβετ, ἡ, indecl. *Elizabeth*.

Ἐλισσαῖος, ου, ὁ, *Elisha*.

ἕλκος, εος, ους, τό, *a sore, ulcer*. Hence

ἑλκόομαι, οῦμαι, perf. ἥλκωμαι, part. ἡλκωμένος, *to be ulcerated, full of sores*.

ἑλκύω, f. ύσω, aor. 1 ἥλκυσα *to draw* or *drag*, a net, sword, etc.

Ἕλλην, ενος, ὁ *a Greek*. Hence

Ἑλληνικός, ή, όν, adj. *Grecian*.

Ἑλληνίς, ίδος, ἡ, *a Grecian woman*.

Ἑλληνιστί, adv. *in Greek, in the Greek language*.

ἐλογίσθην, ης, η, aor. 1 pass. of λογίζω.

ἐλπίζω, f. ίσω and ιῶ, aor. 1 ἤλπισα, *to hope, expect*. From

ἐλπίς, ίδος, ἡ, *hope, expectation*.

ἐλυπήθην, ης, η, aor. 1 pass. of λυπέω.

ἐλωΐ, indecl. a Syriac word, *my God!* used as an interjection.

ἐμαυτοῦ, ῆς, οῦ, recip. pron. *of myself*.

ἐμ-βαίνω, f. ήσομαι; aor. 2 ἐνέβην, inf. ἐμβῆναι, part. ἐμβάς *to enter; to embark* on board a ship.

ἐμ-βάλλω, f. αλῶ; aor. 2 ἐνέβαλον, inf. ἐμβαλεῖν, *to cast into*.

ἐμ-βάπτω, f. ψω; aor. 1 ἐνέβαψα, part. ἐμβάψας, *to dip in, to immerse*.

ἐμβῆναι, aor. 2 inf. of ἐμβαίνω.

ἐμ-βλέπω, f. ψω; aor. 1 ἐνέβλεψα, part. ἐμβλέψας, *to look in* the face, *look at, observe*.

ἐμ-βριμάομαι, ῶμαι, f. ήσομαι; aor. 1 ἐνεβριμησάμην, part. ἐμβριμησάμενος; part. pr. contr. ἐμβριμώμενος, dep. mid. *to be grieved* or *indignant*; *to charge strictly*, implying high indignation should the charge be violated.

Ἐμμανουήλ, ὁ, indecl. *Emmanuel*. A Hebrew word meaning 'God with us.'

Ἐμμαούς, ἡ, indecl. *Emmaus*.

ἐμός, ή, όν, poss. pron. *my, mine*.

ἐμ-παίζω, f. ξω; aor. 1 ἐνέπαιξα, aor. 1 pass. ἐνεπαίχθην, *to mock, deride, treat with scorn* or *contumely*.

ἐμ-πίπτω, aor. 2 ἐνέπεσον, subj. ἐμπέσω, ῃς, ῃ, part. ἐμπεσών, όντος, *to fall in* or *into*.

ἐμ-πλήθω, f. ήσω, aor. 1 ἐνέπλησα, aor. 1 pass. ἐνεπλήσθην, *to fill, fill up*.

ἐμπόριον, ου, τό, *trade, traffic*.

ἔμπροσθεν, adv. of place, *before, in presence of*; of time, *before*; with gen.

ἐμ-πτύω, f. ύσω, aor. 1 ἐνέπτυσα, *to spit upon*.

ἐμφανίζω, f. ίσω, *to cause to see plainly*; aor. 1 pass. ἐνεφανίσθην, *to appear plainly*.

ἔμφοβος, ον, adj. (ἐν, φόβος fear), *terrified, affrighted*.

ἐμ-φυσάω, ῶ (ἐν, φυσάω to breathe), f. ήσω. aor. 1 ἐνεφύσησα, *to breathe in* or *on*.

ἐν, prep. with dat. *in, on, at, by, through*.

ἔναντι, adv. (ἐν, ἀντί), *before, in the presence of*; with gen.

ἐναντίον, adv. *before, in the presence of*; with gen. Prop. neut. of

ἐναντίος, α, ον, adj. *opposite to, over against, contrary*.

ἔνδεκα, indecl. num. *eleven*.

ἐν-διδύσκομαι, imperf. ἐνεδιδυσκόμην, *to put on, clothe oneself with*.

ἔνδοξος, ον, adj. (ἐν, δόξα), *glorious, splendid*.

ἔνδυμα, ατος, τό, *a garment, clothing*. From

ἐν-δύω, or ἐν-δύνω, f. ύσω, aor. 1 ἐνέδυσα, *to clothe* any one. Mid. ἐνδύσασθαι, aor. 1 ἐνεδυσάμην, subj. ἐνδύσωμαι, *to clothe oneself*. Pass. part. ἐνδεδυμένος, *clothed*.

ἐνέβην, ης, η, aor. 2 of ἐμβαίνω.

ἐνεβριμησάμην, ω, ατο, aor. 1 of ἐμβριμάομαι.

ἐνειλέω, ῶ, f. ήσω, aor. 1 ἐνείλησα, *to wrap in*.

ἕνεκα, ἕνεκεν, or εἵνεκα, εἵνεκεν, prep. gov. the genit. *for, on account of, for the sake of*.

ἐνέπαιζον, ες, ε, imperf.; ἐνέπαιξα, ας, ε, aor. 1; ἐνεπαίχθην, ης, η, aor. 1 pass. of ἐμπαίζω.

ἐν-εργέω, ῶ, f. ήσω, *to exert oneself*.

ἐνεφανίσθην, ης, η, aor. 1 pass. of ἐμφανίζω.

ἐνετειλάμην, ω, ατο, aor. 1 of ἐντέλλομαι.

ἐν-έχω, f. -έξω, aor. 2 ἐνεῖχον, *to hold*; with χόλον understood *to be angry at*.

ἐνθάδε, adv. *here, hither*.

ἔνθεν, adv. *hence, from here*.

ἐν-θυμέομαι, οῦμαι, f. ήσομαι, aor. 1 part. pass. in mid. signf. ἐνθυμηθείς, έντος, dep. mid. (fr. ἐν, θυμός), *to turn in mind, think upon*. Hence

ἐνθύμησις, εως, ἡ, *cogitation, thought*.

ἐνιαυτός, οῦ, ὁ, *a year.*

ἐν-ισχύω, f. ύσω (ἐν, ἰσχύς), *to put strength into, to strengthen.*

ἔνατος, η, ον, ordin. adj. *ninth.* From

ἐννεά, indecl. num. *nine.*

ἐννενηκονταεννέα, indecl. num. *ninety-nine.*

ἐν-νεύω, f. εύσω, imperf. ἐνένευον, *to make signs with the head, to signify by nodding.*

ἔνοχος, ον, adj. (ἐνέχω), *liable to, obnoxious to, exposed to.*

ἐν-ταφιάζω, f. άσω, *to prepare for burial, to bury.*

ἐνταφιασμός, οῦ, ὁ, *preparation for burial, burial.*

ἐν-τέλλομαι, f. τελοῦμαι, aor. 1 ἐνετειλάμην, dep. mid. *to enjoin on, charge with* any thing to be done. Hence

ἐντολή, ῆς, ἡ, *an injunction, command; a precept, doctrine.*

ἐντεῦθεν, '*here*-from,' or '*there*-from,' *hence* or *thence.*

ἐντός, adv. *within; τὸ ἐντός, the inside, interior.*

ἐν-τυλίσσω, f. ξω, aor. 1 ἐνετύλιξα, *to wrap up;* perf. part. pass. ἐντετυλιγμένος, *wrapped* or *folded up.*

ἔνυξα, ας, ε, aor. 1 of νύσσω.

ἐνώπιον, prep. gov. the genit. (ἐν, ὤψ the face), *in the presence of, before;* met. *in the opinion of.*

ἐξ, prep. before a vowel for ἐκ.

ἕξ. indecl. num. *six.*

ἐξ-άγω, f. -άξω, aor. 2 ἐξήγαγον, *to lead out* or *forth.*

ἐξ-αιρέω, ῶ, f. ήσω; aor. 2 ἐξεῖλον, imperat. ἔξελε, *to take out, pluck out.*

ἐξ-αιτέω, ῶ, f. ήσω, aor. 1 ἐξῄτησα, *to ask for, demand.* Mid. aor. 1 ἐξῃτησάμην, *to demand for oneself.*

ἐξαίφνης, adv. *suddenly, unexpectedly.*

ἐξ-ανα-τέλλω, f. τελῶ, aor. 1 ἐξ ανέτειλα, *to spring up;* of plants, *to sprout.*

ἐξ-ανίστημι, f. ἐξαναστήσω, *to raise up.*

ἐξ-απο-στέλλω, f. -στελῶ, aor. 1 ἐξαπέστειλα, *to send away, dismiss.*

ἐξέβαλλον, imperf.; ἐξέβαλον, aor. 2 of ἐκβάλλω.

ἐξέδυσα, ας, ε, aor. 1 of ἐκδύω.

ἐξεθαμβήθην, ης, η, aor. 1 of ἐκθαμβέομαι.

ἐξεκομιζόμην, ου, ετο, imperf. pass. of ἐκκομίζω.

ἔξελθε, aor. 2 imperat. of ἐξέρχομαι.

ἐξελεξάμην, ω, ατο, aor. 1 of ἐκλέγομαι.

ἐξεπλάγην, ης, η, aor. 2 pass. of ἐκπλήσσω.

ἐξεπορευόμην, ου, ετο, imperf. of ἐκπορεύομαι.

ἐξ-έρχομαι, f. ἐξελεύσομαι; aor. 2 ἐξῆλθον, part. ἐξελθών, *to go* or *come out of* any place, *to go forth, to depart.*

ἐξέστην, ης, η, aor. 2 of ἐξίστημι.

ἔξεστι, impers. 3 p. pr. of ἔξειμι, *it is lawful* or *permitted.* As used with οὐκ, *it is unlawful.*

ἐξ ετάζω, f. άσω; aor. 1 **ἐξέτασα**, infin. **ἐξετάσαι**, *to search out, inquire out; to interrogate.*

ἐξεχύθην, ης, η, aor. 1 pass. of **ἐκχύνω** or **ἐκχέω**.

ἐξήγαγον, ες, ε, aor. 2 of **ἐξάγω**

ἐξ-ηγέομαι, f. ήσομαι, aor. 1 **ἐξηγησάμην**, dep. mid. *to set forth, recount, narrate, declare.*

ἐξήκοντα, indecl. num. *sixty.*

ἐξῆλθον, ες, ε, aor. 2 of **ἐξέρχομαι**.

ἐξῆς, adv. used as adj. indecl. *the next, following.*

ἐξηράνθη, ἐξηραμμένην, ἐξήρανται, see **ξηραίνω**.

ἐξητησάμην, ω, ατο, aor. 1 mid. of **ἐξαιτέω**.

ἐξίστημι, f. ήσω, aor. 1 **ἐξέστασα**, *to remove* any one out of his wits, *to astonish.* Aor. 2 **ἐξέστην**; aor. 1 mid. **ἐξιστάμην**, *to be astonished, amazed.*

ἐξ-ομολογέω, ῶ, f. ήσω; and mid. **έομαι, οῦμαι**, part. **μενος**, *to confess; to celebrate, praise.*

ἐξ-ορκίζω, f. ίσω, *to bind any one by oath, adjure.*

ἐξ-ουδενέω, or **ἐξουθενέω**, ῶ, f. ήσω; aor. 1 ησα, part. σας, *to set utterly at nought, to treat with scorn.*

ἐξουσία, ας, ἡ (**ἔξεστι**), *power, ability; authority, rule, dominion.* Hence.

ἐξ-ουσιάζω, f. άσω, *to have authority over, to rule.*

ἐξ-υπνίζω, f. ίσω; aor. 1 subj. **ίσω** (**ἐκ, ὕπνος**), *to awaken* any one from sleep.

ἕξω, εις, ει, fut. of **ἔχω**.

ἔξω, adv. of place, *out, without, outside.*

ἔξωθεν, adv. *outwardly, externally,* **τὸ ἔξωθεν**, *the outside.*

ἐξώτερος, α, ον, adj. (prop. compar. of **ἔξω**), *external, exterior.* **τὸ σκότος τὸ ἐξώτερον**, *external darkness,* as opposed to the light and splendor of the feast within. The compar. degree is intensive.

ἑορτή, ῆς, ἡ, *a religious festival, holy day.*

ἐπαγγελία, ας, ἡ, *a promise;* by meton. *that which is promised.* From

ἐπ-αγγέλλομαι, aor. 1 **ἐπηγγειλάμην**, *to engage, bind oneself* by solemn declaration to do a thing.

ἐπ-αίρω, f. -αρῶ; aor. 1 **ἔπηρα**, inf. **ἐπᾶραι**, part. **ἐπάρας**, *to raise up,* as the hands in prayer, or the eyes in looking upon any thing.

ἐπ-αισχύνομαι, f. οῦμαι, dep. *to be ashamed of* any thing.

ἐπ-αιτέω, ῶ, f. ήσω, *to ask, to ask an alms, to beg.*

ἐπάν, conj. contr. fr. **ἐπεὶ ἄν**, *when, whenever, as soon as.*

ἐπ-αν-άγω, f. άξω; aor. **ἐπανήγαγον**, inf. **ἐπαναγαγεῖν**, *to return;* also, *to draw off to seaward.*

ἐπ-ανα-παύομαι, f. σομαι, *to rest upon, abide with.*

ἐπ-αν-έρχομαι, aor. 2 **ἐπανῆλθον**, *to come back, to return.*

ἐπάνω (**ἐπί, ἄνω**), adv. *aloft;*

prep. with gen. of place, *above, over.*

ἐπᾶραι, aor. 1 inf. of ἐπαίρω.

ἐπάρας, ασα, αν, gen. αντός, pl. αντες, part. aor. 1 of ἐπαίρω.

ἐπαύριον, adv. of time used as adj., ἡ ἐπ. ἡμέρα, *the morrow* [day], *the next day.*

ἐπαυσάμην, ω, ατο, aor. 1 of παύομαι.

ἐπέγνων, ως, ω, aor. 2 of ἐπιγινώσκω.

ἐπέδειξα, ας, ε, aor. 1 of ἐπιδείκνυμι.

ἐπεδόθην, ης, η, aor. 1 pass.; and

ἐπέδωκα, ας, ε, aor. 1 act. of δίδωμι.

ἐπέθηκα, ας, ε, aor. 1 of ἐπιτίθημι.

ἐπεί, conj. followed by indic. *as, since, because.* Hence

ἐπειδή, *since, now, inasmuch as.*

ἐπ-είδω, aor. 2 ἐπεῖδον, *to look upon, regard.*

ἔπεισα, ας, ε, aor. 1 of πείθω.

ἔπειτα (ἐπί, εἶτα), adv. denoting order of time, *thereupon, thereafter, next.*

ἐπεκείμην, σο, το, imperf. of ἐπίκειμαι.

ἐπελεύσομαι, η, εται, fut. of ἐπέρχομαι.

ἐπέμφθην, ης, η, aor. 1 pass. of πέμπω.

ἐπενδύτης, ου, ὁ (ἐπενδύω to clothe over), 'an upper garment,' *coat,* as opp. to *waistcoat.*

ἐπέπεσον, ες, ε, aor. 2 of ἐπιπίπτω.

ἐπ-έρχομαι, f. -ελεύσομαι, *to come upon.*

ἐπ-ερωτάω, ῶ, f. ήσω, aor. 1 ἐπηρώτησα, *to inquire of, to interrogate.*

ἔπεσον, ες, ε aor. 2 of πίπτω.

ἐπεσκίασα, ας, ε, aor. 1 of ἐπισκιάζω.

ἐπέστην, ης, η, aor. 2 of ἐφίστημι.

ἐπέστρεψα, ας, ε, aor. 1 of ἐπιστρέφω.

ἐπέταξα, ας, ε, aor. 1 of ἐπιτάσσω.

ἐπηγγειλάμην, ω, ατο, aor. 1 of ἐπαγγέλλομαι.

ἐπῄνεσα, ας, ε, aor. 1 of ἐπαινέω.

ἐπ-ηρεάζω, f. άσω, *to calumniate, revile.*

ἐπήρθην, ης, η, aor. 1 pass. of ἐπαίρω.

ἐπηρώτα, 3 p. sing. impf. act. of ἐπερωτάω, ῶ.

ἐπίασα, ας, ε, aor. 1 of πιάζω.

ἐπί, prep. gov. the gen. dat. and accus. With gen. *at, upon, in, by;* with dat. *at, in, on;* with accus. *towards, over against, against.*

ἐπι-βάλλω, f. αλῶ; aor. 2 ἐπέβαλον, part. ἐπιβαλών, οῦσα, όν, Trans. *to cast, throw* or *lay* any thing *upon* another thing or person; also, Intrans. *to fall to,* any one, *pertain* to him by right. Hence participial phrase τὸ ἐπιβάλλον μέρος, *the part that falls to one's share,* as an inheritance

ἐπι-βιβάζω, f. άσω, aor. 1 ἐπε-

βίβασα, *to cause to go upon, to mount* one upon a horse.

ἐπι-βλέπω, f. ψω, aor. 1 ἐπέβλεψα, *to look upon, regard.*

ἐπίγειος, ον, adj. (ἐπί, γῆ the earth), *earthly, terrestrial.*

ἐπι-γινώσκω, f. γνώσομαι; aor 1 ἐπέγνωσα; aor. 2 ἐπέγνων, part. ἐπιγνούς, inf. ἐπιγνῶναι, *to know, perceive; recognize, acknowledge.*

ἐπιγραφή, ῆς, ἡ, *a written inscription* or *label* placed over a person about to be executed, stating his name, and the crime for which his life is forfeited. From

ἐπι-γράφω, f. ψω, perf. part. pass. ἐπιγεγραμμένον, *to inscribe.*

ἐπι-δείκνυμι, f. ἐπιδείξω, aor. 1 ἐπέδειξα, *to show to* any one, *exhibit* for view, *present* for observation.

ἐπι-δίδωμι, f. δώσω, aor. 1 pass. ἐπεδόθην, *to give* any thing *into* any one's hands, to *deliver* it to him.

ἐπι-ζητέω, ῶ, f. ήσω, *to seek for, require, demand.*

ἐπι-θυμέω, ῶ, f. ήσω, aor. 1 ἐπεθύμησα (ἐπί, θυμός heart), 'to set one's heart upon,' *to desire, long for;* in a bad sense, *to lust after.* Hence

ἐπιθυμία, ας, ἡ, *earnest desire, longing.*

ἐπι-καθίζω, f. ίσω, aor. 1 ἐπεκάθισα, Trans. *to seat* any one *upon;* Intrans. *to sit upon.*

ἐπι-καλέω, ῶ, f. έσω, and mid. ἐπικαλέομαι, οῦμαι, *to call by a name in addition, to surname.*

ἐπί-κειμαι, f. σομαι, inf. ἐπικεῖσθαι, dep. *to lie* or *be laid upon, to press upon, to crowd.*

ἐπι-κρίνω, f. ινῶ, *to pass sentence, decree.*

ἐπι-λαμβάνομαι, f. -λήψομαι, aor. 2 ἐπέλαβον, *to take hold of, seize, catch, entrap.*

ἐπι-λανθάνομαι, f. -λήσομαι, aor. 2 ἐπελαθόμην, *to forget.*

ἐπι-λέγω, f. -λέξω, *to call, to denominate.*

ἐπι-ορκέω, ω, f. ήσω, *to violate an oath, commit perjury.*

ἐπιούσιος, ον, adj. (ἐπί, οὐσία, subsistence), *sufficient for one's sustenance;* ἄρτον ἐπιούσιον, bread sufficient for one's maintenance.

ἐπι-πίπτω, aor. 2 ἐπέπεσον, *to fall upon* any one, whether with violence or sudden passion, as fear; or with an affectionate embrace.

ἐπι-πορεύομαι, f. εύσομαι, *to approach, come to* any one.

ἐπι-ῤῥίπτω, f. ψω, aor. 1 part. ἐπιῤῥίψας, *to cast* or *throw upon.*

ἐπίσημος, ον, adj. (ἐπί upon and σῆμα a mark), lit. 'bearing a mark:' in a good sense, *notable;* in a bad *notorious.*

ἐπι-σκέπτομαι, f. ψομαι, aor. 1 ἐπεσκεψάμην, dep. *to visit* for comfort or help.

ἐπι-σκιάζω, f. άσω, aor. 1 ἐπεσκίασα (ἐπί, σκιά a shade), *to cast a shadow upon, to overshadow.*

ἐπισκοπή, ῆς, ἡ, *visitation.*

ἐπιστάτης, ου, ὁ (ἐφίσταμαι to be set over), a *master*, *teacher*.

ἐπίστευσα, ας, ε, aor. 1 of πιστεύω.

ἐπι-στρέφω, f. ψω, *to turn to* or *back*. Mid. ἐπιστρέφομαι; aor. 1 pass. ἐπεστράφην, *to turn, return.*

ἐπ-ισχύω, f. ύσω (ἐπί, ἰσχύω to strengthen), *to be more violent, to do* any thing *more violently.*

ἐπι-τάσσω, f. ξω, aor. 1 ἐπέταξα, *to enjoin* upon any one, *to order, direct.*

ἐπι-τίθημι f. θήσω; aor. 1 ἐπέθηκα; aor. 2 ἐπέθην, subj. ἐπιθῶ, part. ἐπιθείς, *to lay* any thing *upon*; *lay hands upon*, or a *load upon*; *to put upon*, as a *name.*

ἐπι-τιμάω, ῶ, f. ήσω, aor. 1 ἐπετίμησα, *to rebuke, check* in evil-doing; gener. *to charge strictly.*

ἐπι-τρέπω, f. ψω, aor. 1 ἐπέτρεψα, *to permit, suffer, allow.*

ἐπι-φαίνω, f. -φανῶ, *to shine upon, enlighten.*

ἐπι-φωνέω, ῶ, f. ήσω, *to shout, cry aloud, raise a shout.*

ἐπι-φώσκω, (ἐπί, φῶς light), *to grow light, to dawn.*

ἐπι-χρίω, f. ίσω, to *anoint, besmear.*

ἐπληρώθην, ης, η, aor. 1 pass. of πληρόω.

ἔπλησα, ας, ε, aor. 1 act.; and ἐπλήσθην, ης, η, aor. 1 pass. of πλήθω.

ἔπνευσα, ας, ε, aor. 1 of πνέω.

ἔπνιγον, ες, ε, aor. 2 of πνίγω.

ἐποίουν, εις, ει, imperf. contr. of ποιέω.

ἐπορεύθην, ης, η, aor. 1 pass. of πορεύομαι.

ἐπορευόμην, ου, ετο, imperf. of πορεύομαι.

ἐπουράνιος, ον, adj. (ἐπί, οὐρανός heaven), *heavenly, celestial.*

ἐπραξάμην, ω, ατο, aor. 1 mid. of πράσσω.

ἐπράθην, ης, η, aor. 1 pass. of πιπράσκω.

ἑπτά, indecl. num. *seven.* Hence

ἑπτάκις, adv. *seven times.*

ἐπυθόμην, ου, ετο, aor. 2 of πυνθάνομαι.

ἔπω, obsol. in pres. see εἰπεῖν.

ἐργάζομαι, f. άσομαι, aor. 1 εἰργασάμην, *to work at a trade, to do business* therein; *to work out, effect* any thing; gen. *to practice, ply* any occupation. Hence

ἐργάτης, ου, ὁ, *a workman*, whether an agricultural *laborer*, or an *artisan.*

ἔργον, ου, τό, *a work* (lit. 'something done or to be done'), *business, duty; an action, deed.*

ἐρέω, ῶ, f. ἐρῶ, pf. εἴρηκα: perf. pass. εἴρημαι, aor. 1 ἐῤῥήθην, *to speak, say, ask*=εἰπεῖν, from which the aor. act. is supplied. See ῥέω, to speak.

ἐρημία, ας, ἡ, *a desert*, i. e. *a solitary, uninhabited region.* From

ἔρημος, ον, adj. *solitary, uninhabited, desert.* Hence

ἔρημος, ου, ἡ, *a desert, uninhabited region*; like ἐρημία.

ἐρημοῦται, 3 pers. sing. pres. pass. of

ἐρημόω, ῶ, f. ώσω (ἔρημος), *to desolate, lay waste.*

ἐρίζω, f. ἐρίσω, *to cry aloud, contend.*

ἔριφος, ου, *a kid*; ἐρίφιον, ου, τό. dimin. *a kidling.*

ἑρμηνεύω, f. -εύσω *to interpret, translate.*

ἐῤῥέθην, for ἐῤῥήθην, 1 aor. ind. pass. of ῥέω.

ἐῤῥιμμένος, perf. part. pass. of ῥίπτω.

ἔρχομαι, f. ἐλεύσομαι, aor. 2 ἦλθον, perf. ἐλήλυθα, *to come, to go.*

ἐρωτάω, ῶ, f. ήσω; aor. 1 ind. ἠρώτησα, subj. ἐρωτήσω, *to ask, inquire, make request; to intreat.*

ἐσείσθην, ης, η, aor. 1 of σείω.

ἐσίγησα, ας, ε, aor. 1 of σιγάω.

ἐσθής, ῆτος, ἡ, and

ἔσθησις, εως, ἡ (ἕννυμι to clothe), 'that which is put on,' *clothing.*

ἐσθίω, *to eat.*

ἐσκοτίσθην, ης, η, aor. 1 pass. of σκοτίζω.

ἐσμυρνισμένος, η, ον, perf. part. pass. of σμυρνίζω.

ἐσπαρμένος, η, ον, perf. part. pass. of σπείρω.

ἑσπέρα, ας, ἡ, *the evening.*

ἐσπλαγχνίσθην, ης, η, aor. 1 pass. of σπλαγχνίζω.

ἕστηκα, ας, ε, perf.; and

ἔστην, ης, η, aor. 2 of ἵστημι.

ἑστώς, ῶσα, ώς, perf. part. of ἵστημι, contr. from ἑστηκώς.

ἐστήριγμαι, ιξαι, ικται, perf. pass. of στηρίζω.

ἐστράφην, ης, η, aor. 2 of στρέφω.

ἐστρωμένος, η, ον, perf. pass. part.; ἐστρώννυον, ες, ε, imperf. act.; ἔστρωσα, ας, ε, aor. 1 act. of στρωννύω.

ἔσχατος, η, ον adj. (superl. of ἔξω outer), *extreme, last, latest.* Hence

ἐσχάτως, adv. *extremely, to the last degree.*

ἔσχον, ες, ε, aor. 2 of ἔχω.

ἐσχίσθην, ης, η, aor. 1 of σχίζω.

ἔσω, adv. *within.* Hence

ἔσωθεν, adv. *from within, within.*

ἐσώθην, ης, η, aor. 1 pass. of σώζω.

ἑταῖρος, ου, ὁ, *a companion, comrade, friend.*

ἐταράχθην, ης, η, aor. 1 pass. of ταράσσω.

ἐτάφην, ης, η, aor. 2 pass. of θάπτω.

ἔτεκον, ες, ε, aor. 2 of τίκτω.

ἐτελεύτησα, ας, ε, aor. 1 of τελευτάω.

ἕτερος, α, ον, *another*; with the article, *the other.*

ἐτέχθην, ης, η, aor. 1 pass. of τίκτω.

ἔτι, adv. *yet, still, further.*

ἑτοιμάζω, f. άσω, aor. 1 ἡτοίμασα, *to prepare, provide, get ready.* From

ἕτοιμος, η, ον, adj. *ready, prepared.*

ἔτος, εος, ους, τό, *a year.* κατ' ἔτους, *year by year, yearly.*

εὖ (pr. neut. of adj. ἐύς good), adv. *well.*

εὐαγγελίζω, f. ίσω (εὐάγγελος a messenger of good), pr. *to bring good news*, esp. *to proclaim the Gospel message*, of 'peace on earth, good will towards men.'

εὐαγγέλιον, ου, τό, *good news, glad tidings, the Gospel.*

εὐγενής, ές, adj. (εὖ well, γένος race), *good descent, well-born, noble* or *honorable.*

εὐδοκέω, ῶ, f. ήσω, aor. 1 εὐδόκησα and ηὐδόκησα (εὖ well, δοκέω to think), *to think well of, be well disposed towards, take pleasure in* a person or thing. Hence

εὐδοκία, ας, ἡ, *good will, pleasure, approbation.*

εὐεργέτης, ου, ὁ (εὖ, ἔργον), *a benefactor.*

εὔθετος, ον, adj. (εὖ, τίθημι), lit. 'well placed, *fit, proper, adapted.*

εὐθέως, adv. (εὐθύς), *immediately, forthwith, at once.*

εὐθύνω, f. υνῶ, *to make straight, to level, make even.* From

εὐθύς, εῖα, ύ, adj. *straight, level, even.*

εὐθύς, adv. of time, *immediately, forthwith.*

εὐκαιρέω, ῶ, f. -ήσω, imperf. ηὐκαίρουν, *to be at leisure, have time* or *opportunity* to do a thing.

εὐκαιρία, ας, ἡ (εὔκαιρος opportune), *opportunity.*

εὔκοπος, adj. ον (εὖ, κόπος labor), *easy* to be done; comp. εὐκοπώτερος, *easier, more feasible.*

εὐλαβής, ές, adj. *pious.*

εὐλογέω, ῶ (εὖ, λόγος), f. ήσω, aor. 1 εὐλόγησα, pf. pass. εὐλογημένος, *to bless;* as said of God, *to praise* and *celebrate;* as said of men, *to invoke blessings on.* Hence

εὐλογητός, όν, adj. *blessed, adorable,* as said of God.

εὑρίσκω, f. εὑρήσω; aor. 1 εὕρησα; pf. εὕρηκα; aor. 2 εὗρον, part. εὑρών, οῦσα, όν: pass. aor. 2 εὑρόμην, and εὑράμην, aor. 1 εὑρέθην, *to find, meet with, obtain; to find out, discover.*

εὐτόνως, adv. (εὔτονος at full strength), *strenuously, earnestly, vehemently.*

εὐφραίνω, f. ανῶ (εὔφρων cheerful), *to gladden, delight.* Pass. as mid. reflex. εὐφραίνομαι, aor. 1 εὐφράνθην, imper. εὐφραίνου, subj. εὐφρανθῶ, inf. εὐφρανθῆναι, *to rejoice make merry.*

εὐχαριστέω, ῶ (εὐχάριστος grateful *or* thankful), f. ήσω; aor. 1 εὐχαρίστησα, part. σας, *to show oneself grateful;* and that esp. *by giving thanks; to give thanks and praise to God.*

εὐώνυμος, ον, adj. *on the left hand.*

ἐφ', before an aspirate for ἐπί.

ἐφάνην, ης, η, aor. 2 pass. of *φαίνω*.

ἐφημερία, ας, ἡ (ἐπί, ἡμέρα day), *daily service;* a class or order of priests who performed the service in the temple weekly, in rotation; there were 24 of these classes.

ἔφην, ης, η, aor. 2 of *φημί*.

ἐφ-ίστημι, f. ἐπιστήσω, aor. 2 ἐπέστην, *to stand by* or *near, be standing by; to appear suddenly.*

ἐφοβήθην, ης, η, aor. 1 of *φοβέομαι*.

Ἐφραΐμ, ὁ, indecl. *Ephraim.*

ἐφφαθά, *be thou opened;* a Hebrew word.

ἐχάρην, aor. 2 pass. of *χαίρω*.

ἔχθρα, ας, ἡ, *hatred, enmity.* From

ἐχθρός, α, ον, adj. hostile, *inimical.* As subst. ὁ ἐχθρός, *an enemy.*

ἔχιδνα, ας, ἡ, *a viper;* met. *an impious and mischievous person.*

ἔχω, f. ἕξω and σχήσω, aor. 2 εἶχον and ἔσχον, perf. ἔσχηκα, *to have, to hold;* with ἑαυτόν understood *to have oneself* thus and so, i. e. *to be* thus and so; as κακῶς ἔχειν, *to be sick;* καλῶς ἔχειν, *to be well.*

ἑώρακα, ας, ε, perf. of ὁράω.

ἑωράκειν, εις, ει, plup. of ὁράω.

ἕως, adv. *unto, until, while.*

Z.

Ζαβουλών, ὁ, indecl. *Zebulon*

Ζακχαῖος, ου, ὁ, *Zaccheus.*

Ζαχαρίας, ου, ὁ, *Zacharias.*

ζάω, ζῶ, ζῇς, ζῇ; inf. ζῆν, part. pr. ζῶν; f. ζήσομαι, aor. 1 ἔζησα, part. ζήσας, *to live,* be in existence, have corporeal life, *to live on* or *by* any thing, *to enjoy spiritual life,* the blessings of the Gospel.

Ζεβεδαῖος, ου, ὁ, *Zebedee.*

ζεῦγος, εος, ους, τό; *a yoke* of cattle; *a pair, a couple.*

ζῆλος, ου, ὁ, *fervor, zeal, strong affection.* Hence

ζηλωτής, οῦ, ὁ, *one ardent* in any cause, *a zealot.* In the time of our Saviour the *Zelotæ* were a band of individuals leagued together to maintain the observance of the rites of their religion by inflicting punishment on those who violated them. Simon, one of the apostles, received the surname of *Zelotes,* probably from having belonged to this association. He is also called *Cananite,* a Hebrew word signifying the same thing.

ζημιόω, ῶ, f. ώσω (ζημία, loss, a fine), *to injure; mulct.* Pass. aor. 1 ἐζημιώθην, subj. ζημιωθῶ, ῇς, ῇ, part. -θείς, *to suffer loss, be mulcted.* The active voice governs an accusative of the *person* and of the *thing;* the passive of the *thing lost.*

ζητέω, ῶ, f. ήσω, aor. 1 ἐζήτησα, *to seek, seek after; to strive for, endeavor.* Hence

ζήτησις, εως, ἡ, *a dispute, controversy.*

ζύγος, ου, ὁ, *a yoke*; met. *obligation, duty*.

ζύμη, ης, ἡ, *leaven*. Hence

ζυμόω, ῶ, f. ώσω, aor. 1 pass. ἐζυμώθην, *to leaven, cause to ferment*.

ζωγρέω, ῶ, f. ήσω, part. ζωγρῶν, *to catch*, as fish or animals.

ζωή, ῆς, ἡ (ζάω), *life, happiness, felicity*; by meton. *the author of life*.

ζῶν, gen. ζῶντος, pres. part. contr. of ζάω.

ζώνη, ης, ἡ, a *zone, girdle, belt*. From

ζώννυμι, or ζωννύω, f. ζώσω, *to gird; bind with a girdle*.

H.

ἤ, disjunctive particle; *or, whether, than*; as interrog. *whether?* ἤ....ἤ, *either....or*.

ᾖ, 3 pers. sing. subj. of εἰμί.

ἤγαγον, ες, ε, aor. 2 of ἄγω.

ἠγανάκτησα, ας, ε, aor. 1 of ἀγανακτέω.

ἠγάπα, 3 pers. sing. imperf. act. contr.; and

ἠγάπησα,ας,ε,aor.1of ἀγαπάω.

ἤγγικα, ας, ε, perf. act.; and

ἤγγισα, ας, ε, aor. 1 of ἐγγίζω.

ἡγεμονεύω, f. εύσω (ἡγεμών), *to exercise the office of governor, prefect, procurator*, etc.

ἡγεμονία, ας, ἡ, *reign, administration, imperatorship*. From

ἡγεμών, όνος, ὁ, prop. *a leader*; applied to various officers, as *governor, prefect, proconsul, procurator*, etc. From

ἡγέομαι, οῦμαι, f. ήσομαι, *to be leader, chief, have authority over*.

ἠγέρθην, ης, η, aor. 1 pass. of ἐγείρω.

ἠγνόουν, ους, ει, imperf. contr. of ἀγνοέω.

ἠγόμην, ου, ατο, imperf. pass. of ἄγω.

ᾔδειν, εις, ει, plup. with sense of imperf. of obsol. εἴδω, *to know*.

ἡδέως, adv. (ἡδύς sweet), *gladly, joyfully*.

ἤδη, adv. *now, already*.

ἡδονή, ῆς, ἡ, *pleasure, enjoyment*.

ἠδυνάμην, ω, ατο, aor. 1 of δύναμαι.

ἡδύοσμον, ου, τό (ἡδύς sweet, ὀσμή odor), the plant *mint* or *minth*.

ἠθέλησα, ας, ε, aor. 1 of ἐθέλω.

ἠκολούθουν, εις, ει, imperf. contr.; and

ἠκολούθην, ης, η, aor. 1 pass. of ἀκολουθέω.

ἤκουσα, ας, ε, aor. 1 act.; and

ἠκούσθην, ης, η, aor. 1 pass. of ἀκούω.

ἥκω, f. ἥξω, in present, *to have come, be present*; in fut. and imperf. *to come*.

ἠλί, indecl. *my God!* A Hebrew word.

Ἠλίας, ου, ὁ, *Elias, Elijah*.

ἦλθον, ες, ε, aor. 2. of ἔρχομαι.

ἡλικία, ας, ἡ, *age, full age; stature*.

ἥλιος, ου, ὁ, *the sun*.

ἡλκωμένος, η, ον, perf. part. pass. of ἑλκόω.

ἧλος, ου, ὁ, *a nail.*

ἥμαρτον, ες, ε, aor. 2 of ἁμαρτάνω.

ἡμέρα, ας, ἡ, *a day* of twenty-four hours; *the day*, as opp. to night.

ἡμεῖς, plur. of ἐγώ, *we.*

ἥμισυς, εια, υ, adj. half. τὸ ἥμισυ, τὰ ἡμίση, *the half.*

ἠμφιεσμένος, η, ον, perf. part. pass. of ἀμφιέννυμι.

ἠντληκώς, υῖα, ός, perf. part. of ἀντλέω.

ἠπίστουν, εις, ει, imperf. contr. of ἀπιστέω.

ἦρα, ας, ε, aor. 1 act.; and

ἤρθην, ης, η, aor. 1 pass. of αἴρω.

ἠρνησάμην, ω, ατο, aor. 1 of ἀρνέομαι.

ἠρξάμην, ω, ατο, aor. 1; and

ἠρχόμην, ου, ετο, imperf. of ἄρχομαι.

Ἡρώδης, ου, ὁ, *Herod.* Hence

Ἡρωδιανοί, ῶν, οἱ, the *Herodians, partisans of Herod.*

Ἡρωδιάς, άδος, ἡ, *Herodias.*

ἠρώτων, ας, α, imperf. contr.; and

ἠρώτησα, ας, ε, aor. 1 of ἐρωτάω.

Ἡσαΐας, ου, ὁ, *Esaias, Isaiah.*

ἦσθα, 2 pers. sing. imperf. indic. of εἰμί.

ἠσθένουν, εις, ει, imperf. contr. of ἀσθενέω.

ἤσθιον, ες, ε, imperf. of ἐσθίω.

ἠτησάμην, ω, ατο, aor. 1 mid.; and

ᾐτούμην, ου, ειτο, imperf. contr. of αἰτέω.

ἡτοίμασα, ας, ε, aor. 1 of ἑτοιμάζω.

ηὐκαίρουν, εις, ει, imperf. contr. of εὐκαιρέω.

ηὐλίσθην, ης, η, aor. 1 of αὐλίζομαι.

ἦφιον, ες, ε, aor. 2 of ἀφίημι.

ἦχος, ου, ὁ, *sound, noise; report, rumor.*

ἡψάμην, ω, ατο, aor. 1 of ἅπτομαι.

Θ.

θάλασσα, ης, ἡ, *the sea.*

θαμβέομαι, f. ήσομαι, *to be astonished, amazed.* From

θάμβος, εος, ους, τό, *wonder, astonishment* arising from admiration.

θανάσιμος, ον, adj. *deadly, causing death.* From

θάνατος, ου, ὁ (θανεῖν to be dead), *death*, whether physical or spiritual; the *perdition* of the soul in a future life. Hence

θανατόω, ῶ, f. ώσω, *to put to death.*

θάπτω, f. θάψω; aor. 1. ἔθαψα, aor. 2 ἔταφον, *to bury, inter.*

θαρσέω, ῶ, f. ήσω, imperat. θάρσει, θαρσεῖτε (θάρσος courage), *to take courage, be of good cheer.*

θαυμάζω, f. άσω, aor. 1 ἐθαύμασα (θαῦμα wonder), *to wonder at any thing.* Hence

θαυμάσιον ου, τό, *a wonder, wonderful work, miracle.*

θεάομαι, f. άσομαι; aor. 1

θεάσασθαι, part. θεασάμενος. 1. as dep. mid. *to have sight, to see, to look at, behold*; 2. aor. 1 ἐθεάθην, ης, η, inf. θεαθῆναι (pass. of θεάω), *to be seen.*

θείς, gen. θέντος, part. aor. 2 of τίθημι.

θέλημα, ατος, τό, *the will*; also *will, wish, good pleasure.* From

θέλω, and ἐθέλω, f. ήσω, aor. 1 ἠθέλησα, aor. 2 ἤθελον, *to will, wish* or *desire; to purpose.*

θεμελιόω, f. ώσω, plup. pass. 3 pers. sing. with augm. omitted, τεθεμελίωτο (θεμέλιον a foundation), *to found, lay the foundation of.*

θεός, οῦ, ὁ, *God.*

θεραπεία, ας, ἡ, *service, attendance, help.* From

θεραπεύω, f. εύσω, aor. 1 ἐθεράπευσα, *to attend, minister to; to heal* the sick.

θερίζω, f. ίσω, aor. 1 ἐθέρισα (θέρος summer), *to gather in the harvest, reap.* Hence

θερισμός, οῦ, ὁ, *harvest; the time of harvest.*

θεωρέω, ῶ, f. ήσω, (θεωρός a spectator, fr. θεάομαι to view), *to be a spectator of, to view* any thing, *to look at, behold.*

θηλάζω, f. άσω, aor. 1 ἐθήλασα, *to suckle, give suck.*

θησαυρίζω, f. ίσω, *to lay up in store, treasure up.* From

θησαυρός, οῦ, ὁ, *a storehouse, treasury*; the place where precious articles are laid up; what is laid up, *treasure.*

θλίβω, f. ψω, aor. 1 ἔθλιψα, perf. pass. τέθλιμμαι, *to press upon, compress; to afflict, oppress.* Hence

θλίψις, έως, ἡ, *affliction, distress.*

θνήσκω, f. θανοῦμαι, aor. 2 ἔθανον; *to die*; perf. τέθνηκα, *to have died, be dead.*

θορυβέω, ῶ, f. ήσω, *to make an outcry, disturbance.* In pass. esp. *to utter lamentations, bewail,* as mourners. From

θόρυβος, ου, ὁ, *tumult, uproar, confusion.*

θραύω, f. θραύσω; perf. pass. τέθραυσμαι, part. -σμενος, *to oppress, afflict.*

θρέμμα, ατος, τό (τρέφω to nourish), *a flock, herd.*

θρηνέω, ῶ, f. ήσω, aor. 1 ἐθρήνησα, *to lament, bewail.* From

θρῆνος, ου, ὁ, *lamentatation, wailing.*

θρίξ, τριχός, ἡ, *a hair*; plur. τρίχες, dat. θριξί, *the hair,* collect.

θρόμβος, ου, ὁ, *a large drop* or *clot.*

θρόνος, ου, ὁ (θράω to sit), *a throne.*

θυγάτηρ, τερος, τρος, ἡ, *a daughter.*

θυγάτριον, ου, τό, dim. *a little daughter.*

θυμίαμα, ατος, τό, *incense*; the act of *burning incense.* From

θυμιάω, ῶ, f. άσω, aor. 1 ἐθυμίασα, *to burn incense.*

θυμόομαι, οῦμαι (pass. of

θυμόω to provoke), *to be enraged, angry*. From

θυμός, οῦ, ὁ, *anger, wrath.*

θύρα, ας, ἡ, *a door, an entrance.*

θυρωρός, οῦ, ὁ, ἡ (**θύρα**, **οὖρος** a keeper), *a door-keeper, porter, portress.*

θυσία, ας, ἡ (**θύω**), *a sacrifice.*

θυσιαστήριον, ου, τό, *an altar.* From

θύω, f. **θύσω**, aor. 1 **ἔθυσα**, *to slay, slaughter; sacrifice.*

Θωμᾶς, ᾶ, ὁ, *Thomas.*

I.

Ἰάειρος, ου, ὁ, *Jairus.*

Ιακώβ, ὁ, indecl. *Jacob*

Ἰάκωβος, ου, ὁ, *James.* 1. The son of Zebedee. 2. The son of Alpheus, called *the less*, both apostles.

ἰάομαι, ῶμαι, f. **ἰάσομαι**, *to heal, cure;* in a passive sense, *to be healed.* Hence

ἰατρος, ου, ὁ, *a physician.*

ἴδε, **ἴδετε**, aor. 2 imperat. of **εἴδω**; see **ἰδεῖν**.

ἰδέα, ας, ἡ (**εἴδω**), *form, appearance.*

ἴδιος, ία, ον, adj. *belonging to* any one; *one's own, peculiar* to any one. **τὰ ἴδια**, *one's own home.* **κατ' ἰδίαν**, *privately, apart.*

ἰδού, interj. *lo! behold!*

ἱδρώς, ῶτος, ὁ, *sweat.*

ἴδω, subj; **ἰδών**, part. aor. 2 of **εἴδω**.

ἱερατεία, ας, ἡ (**ἱερεύς**), *the priesthood, the priestly office.* Hence

ἱερατεύω, f. **εύσω**, *to officiate as priest.*

Ἱερεμίας, ου, ὁ, *Jeremiah.*

ἱερεύς, έως, ὁ, *a priest.*

Ἱεριχώ, ἡ, indecl. *Jericho.*

ἱερόν, οῦ, τό, *a temple.* From

ἱερός, ά, όν, adj. *sacred, consecrated.*

Ἱεροσόλυμα, ης, ἡ; or **Ἱεροσόλυμα**, ων, τά; or **Ἱερουσαλήμ**, ἡ, indecl. *Jerusalem.*

Ἰησοῦς, gen. and dat. οῦ, acc. οῦν, ὁ, prop. a Hebrew word signifying 'Saviour,' *Jesus;* so called because 'he saves his people from their sins.'

ἱκανός, ή, όν, adj. *sufficient adequate;* of persons, *competent, worthy;* of quantity or number, *much, many;* of time, with **χρόνος** expressed or understood, *long.*

ἰκμάς, άδος, ἡ, *moisture.*

ἱλάσκομαι, f. **ἱλάσομαι**; aor. 1 **ἱλάσθην**, imperat. **ἱλάσθητι**, *to expiate, make propitious, reconcile.* Pass. *to be rendered propitious, pardon.*

ἵλεως, ω, adj. *propitious, merciful.* **ἵλεως σοι** (supply **ὁ Θεός**), 'God have mercy on you,' i. e. *God forbid* that you should do so; a Hebrew idiom.

ἱμάς, άντος, ἡ, *a leathern thong;* esp. a *shoe-latchet, the thong of the sandal.*

ἱματίζω, f. **ίσω**, perf. part. pass. **ἱματισμένος**, *to clothe.* From

ἱμάτιον, ου, τό, *a garment*, esp. *the upper garment;* plur. *garments, clothing.*

ἱματισμός, οῦ, ὁ (ἱματίζω), *a garment, raiment.*

ἵνα, conj. *that, in order that, so that.*

ἱνατί (for τί ἐστιν ἵνα, 'why is it that?'), *why? wherefore.*

Ἰορδάνης, ου, ὁ, *the river Jordan.*

Ἰουδαία, ας, ἡ, *Judea.*

Ἰουδαῖος, ου, ὁ, *a Jew.*

Ἰουδαῖος, αία, αῖον, adj. *Jewish, Judean,*

Ἰούδας, α, ὁ. 1. *Judah*, the founder of one of the Hebrew tribes, also the *tribe of Judah.* 2. *Jude, Juda*, or *Judas*, called also *Lebbeus* and *Thaddeus*, son of Alpheus, one of the apostles, author of the Epistle of Jude. 3. *Judas*, surnamed Iscariot, the betrayer of our Lord, also one of the apostles. 4. Several other persons of this name are mentioned in the N. T. who are to be distinguished from the above.

Ἰσαάκ, ὁ, indecl. *Isaac.*

ἴσθι, imperat. of εἰμί.

Ἰσκαριώτης, ου, ὁ, *Iscariot*, a surname of Judas the traitor. In Hebrew 'the man of Carioth,' a town in Judea.

ἴσος, η, ον, adj. *equal, like;* of testimony, *consistent.*

Ἰσραήλ, ὁ, indecl. *Israel;* by meton. *the children of Israel, Israelites.*

Ἰσραηλίτης, ου, ὁ, *an Israelite.*

ἵστημι, f. στήσω, perf. ἕστηκα, plup. εἱστήκειν, aor. 2 ἔστην: 1. Trans. in pres. imperf. fut. aor. 1 to *set, place, cause to stand.* 2. Intrans. in perf. plup. aor. 2, *to stand, stand fast.*

ἰσχυρός, ά, όν, adj. *strong mighty, powerful, vehement.* From

ἰσχύω, f. ύσω (ἰσχύς strength), *to have strength, be able* to do a thing.

Ἰτουραία, ας, ἡ, *Iturea*, a region in Palestine.

ἰχθύδιον, ου, τό, *a small fish.* Dimin. of

ἰχθύς, ύος, ὁ, *a fish.*

Ἰωάννα, ας, ἡ, *Joanna*, wife of Chusas, steward of Herod Antipas.

Ἰωάννης, ου, ὁ, *John.* 1. *John the Baptist*, the forerunner of Christ. 2. *John* the apostle. 3. Several other persons of this name are mentioned in the N. T.

Ἰωνᾶς, ᾶ, ὁ, *Jonas.* 1. The prophet Jonah. 2. The father of Simon Peter.

Ἰωσῆς, ῆ, ὁ, *Joses.*

Ἰωσήφ, ὁ, indecl. *Joseph.* 1. The husband of Mary the mother of Jesus. 2. A man of Arimathea. 3. Several other persons of this name are mentioned in the N. T.

K.

κἀγώ, (by crasis for καὶ ἐγώ), *and I.*

καθά (by crasis for **καθ᾽ ἅ**), *according as.*

καθαιρέω, ῶ, f. **ήσω**, and Att. **καθελῶ**; aor. 2 **καθεῖλον**, part. **καθελών**, *to take down.*

καθαρίζω (**καθαίρω** to cleanse fr. **καθαρός** clean), f. **ίσω**; aor. 1 **ἐκαθάρισα**; inf. **καθαρίσαι**: Pass. aor. 1 **ἐκαθαρίσθη**, imperat. **καθαρίσθητι**, *to cleanse* from filth, *to purify* from an unclean disorder. Hence

καθαρισμός, οῦ, ὁ, *ablution, purification.*

καθαρός, ά, όν, prop. 'free from dirt,' *clean*; met. *spotless, pure*; *single-hearted, upright.*

καθέδρα, ας, ἡ, *a seat* of any kind. From

καθέζομαι, part. pres. **καθεζόμενος** (**κατά** down, **ἕζομαι** to sit), *to sit down, be seated.*

καθεῖλον, ες, ε, aor. 2 of **καθαιρέω.**

καθεύδω (**κατά** down, **εὕδω**, to sleep), *to lie down to sleep, to go to sleep, to be asleep.*

κάθημαι, part. **μενος** (**κατά** down, **ἧμαι** to sit), *to sit down, sit, be seated.*

καθίζω, f. **ίσω**; aor. 1 **ἐκάθισα**, part. **καθίσας**, imperat. **κάθισον, καθίσατε**: Trans. *to cause to sit, to seat* any one. Intrans. with **ἑαυτόν** understood, *to sit down, to sit.*

καθίημι, f. **καθήσω**, aor. 1 **καθῆκα**, *to let any one down*, by a cord, etc.

καθίσας, ασα, αν, aor. 1 part. of **καθίζω.**

καθίστημι (**κατά, ἵστημι**), of things, *to set down, to place*; of persons, *to constitute, appoint.*

καθότι, conj. (**καθ᾽, ὅτι**), *because, since, inasmuch as.*

καθώς, adv. (**κατά, ὡς**), *as, so as, according as.*

καί, conj. *and, also, even.*

Καϊάφας, α, ὁ, *Caiaphas*

καίγε, conj. *even, at least.*

καινός, ή, όν, adj. *new, fresh-made, recent.*

καιρός, οῦ, ὁ, *time, fit time, proper season, opportunity.*

Καῖσαρ, αρος, ὁ, *Cæsar.*

Καισάρεια, ας, ἡ *Cesarea.*

καίτοιγε, conj. *although.*

καίω, f. **καύσω**, aor. 1 pass **ἐκαύθην**, *to set on fire, burn.*

κἀκεῖ (by crasis for **καὶ ἐκεῖ**), *and there.*

κἀκεῖνος, η, ο (by crasis for **καὶ ἐκεῖνος**), *and he, she, it*, etc.

κακία, ας, ἡ (**κακός**), *evil, vexation.*

κακοποιός, οῦ, ὁ (**κακός, ποιέω**), *an evil-doer, malefactor.*

κακός, ή, όν, adj. *bad, evil, wicked.*

κακοῦργος, ου, ὁ (**κακός, ἔργον**), *an evil-doer, malefactor, criminal.*

κακῶς, adv. *ill, badly*, esp. in a physical sense; **κακῶς ἔχειν**, *to be sick.*

κάλαμος, ου, ὁ, *a reed.*

καλέω, ῶ, f. **έσω**: aor. 1 **ἐκάλεσα**, part. **καλέσας**: Pass. **καλέομαι**, part. contr. **καλούμενος**, pf. **κέκλημαι**, aor. 1 **ἐκλήθην**, f. **κληθήσομαι**, *to call to, summon,*

hail; to name or *surname; to invite* to any thing, as a feast, etc.

καλός, ή, όν, *beautiful, excellent, good; virtuous.*

καλύπτω, f. ψω, aor. 1 ἐκάλυψα, perf. part. pass. κεκαλυμμένος, *to cover over* or *around, to hide.*

καλῶς adv. (καλός), *well, rightly;* καλῶς εἰπεῖν, *to speak well of;* καλῶς ποιεῖν, *to do good to;* καλῶς ἔχειν, *to be well.*

κάμηλος, ου, ὁ, ἡ, *the camel.*

κἄν (by crasis for καὶ ἐάν), *and if.*

Κανᾶ, ἡ, indecl. *Cana.*

κανανίτης, ου, ὁ, see ζηλωτής.

Καπερναούμ, ἡ, indecl. *Capernaum.*

καρδία, ας, ἡ, *the heart,* both as the centre of life, and the seat of the affections, passions, etc.

καρπός, οῦ, ὁ (κείρω to pluck and gather), lit. 'what is gathered' from any thing; pr. the *result* of any conduct, whether good or evil.

κάρφος, εος, ους, τό (κάρφομαι to be dry), any small dry substance, *a twig, mote,* opp. to δόκος, *a beam.*

κατά, before an aspirate καθ', prep. gov. gen. and acc. With gen. *down, throughout, against;* in oaths, *by.* With acc. *towards, according to, in respect to, opposite to, at.* Very often used distributively: καθ' ἡμέραν, *daily;* κατ' ἔτος, *yearly.*

κατα-βαίνω, (aor. 2 ind. κατέβην, subj. καταβῶ, ῇς, ῇ, imperat. κατάβηθι or κατάβα, καταβάτω, part. καταβάς, βάντος, *to go* or *come down, descend.*

κατα-βιβάζω, f. άσω, *to bring down, thrust down.*

κατα-γελάω, ῶ, f. άσω, *to laugh at, deride.*

κατ-άγνυμι, f. κατάξω; aor. 1. κατέαξα; aor. 2 pass. κατεάγην, subj. κατεαγῶ, *to break, break down.*

κατ-άγω, f. άξω, aor. 2 κατήγαγον, *to bring down, to bring to shore,* a ship from the sea.

κατα-δικάζω, f. άσω, *to give judgment against* any one, *to condemn.*

κατα-θεματίζω, f. ίσω, *to curse, to imprecate.*

κατα-καίω, f. -καύσομαι, aor. 2 pass. κατεκάην, *to burn up, consume.*

κατά-κειμαι, f. -κείσομαι, *to lie down, be recumbent,* whether on a *bed,* as sick persons, or on a *couch,* at table.

κατα-κλάω, ῶ, f. άσω, aor. 1 κατέκλασα, *to break, to break into pieces.*

κατα-κλίνω, f. -ινῶ, aor. 1 κατέκλινα; aor. 1 pass. κατεκλίθη, inf. κατακλιθῆναι, *to cause to recline* at table. Mid. *to recline.*

κατ-ακολουθέω, ῶ, f. ήσω, aor. 1 κατηκολούθησα, *to follow.*

κακα-κρημνίζω, f. ίσω (κρημνός a precipice), *to precipitate, cast down a precipice.*

κατα-κρίνω, f. ινῶ; aor. 1 pass.

κατακρίθην, f. **κατακριθήσομαι,** *to give judgment against, condemn.*

κατα-λείπω, f. **ψω,** aor. 2 **κατέλιπον,** *to leave, forsake, depart from.*

κατάλυμα, ατος, τό, *a lodging, guest-chamber.* From

κατα-λύω, f. **-λύσω**; aor. 1 **κατέλυσα,** *to loose, destroy, overthrow;* to *unloose* beasts, etc. as travellers do at night; hence *to lodge, pass the night.*

κατα-μανθάνω, f. **-μαθήσω,** *to consider, contemplate.*

κατα-μαρτυρέω, ῶ, f. **ήσω,** *to testify against, accuse.*

κατα-μένω, f. **-μενῶ,** *to remain, abide.*

κατα-νεύω, f. **-νεύσω,** aor. 1 **κατένευσα,** *to signify by a nod, to make signs, beckon.*

κατα-νοέω, ῶ, f. **ήσω,** *to observe, understand.*

κατα-πατέω, ῶ, f. **ήσω,** *to trample under foot.*

καταπέτασμα, ατος, τό, *a veil, curtain;* the curtain which separated the Holy of Holies from the other parts of the temple.

κατα-πίνω, f. **-πίομαι,** aor. 2 **-έπιον,** *to drink down, to swallow.*

κατα-πλέω, ῶ, f. **-εύσω,** aor. 1 **κατέπλευσα,** *to come to shore, to land.*

κατα-ποντίζω, f. **ίσω** (**πόντος** the sea), *to sink in the sea.*

κατ-αράομαι, ῶμαι, f. **άσομαι,** aor. 1 **κατηρασάμην,** *to curse.*

κατ-αρτίζω, f. **ίσω,** perf. pass. **κατήρτισμαι** (**ἄρτιος** whole), *to make whole; to ordain, appoint.*

κατα-σκευάζω, f. **άσω;** perf. pass. **κατεσκεύασμαι,** part. **κατεσκευασμένος,** *to make ready, prepare.*

κατα-σκηνόω, ῶ, f. **ώσω** (**σκηνή** a tent), lit. 'to pitch one's tent,' *to dwell, remain in;* of fowls *to roost.* Hence

κατασκήνωσις, εως, ἡ, *a dwelling place, roost, nest.*

κατα-στρέφω, f. **ψω,** aor. 1 **κατέστρεψα,** *to overturn, overthrow.*

κατα-φάγω, only used in aor. 2 **κατέφαγον,** *to eat up, devour, consume.*

κατα-φιλέω, ῶ, f. **ήσω,** aor. 1 **κατεφίλησα,** *to kiss.*

κατα-φρονέω, ῶ, f. **ήσω,** *to think lightly of, neglect, despise.*

κατεάγω ῇς, ῇ, aor. 2 subj.; and

κατέαξα, ας, ε, aor. 1 ind. of **κατάγνυμι.**

κατέβην, ης, η, aor. 2 of **καταβαίνω.**

κατεγέλων, ας, α, imperf. contr. of **καταγελάω.**

κατεκείμην, σο, το, imperf. of **κατάκειμαι.**

κατεκρίθην, ης, η, aor. 1 pass. of **κατακρίνω.**

κατένευσα, ας, ε, aor. 1 of **κατανεύω.**

κατέπλευσα, ας, ε, aor. 1 of **καταπλέω.**

κατέρχομαι, f. **-ελεύσομαι;** aor. 2 **-ῆλθον,** part. **-ελθών,** *to go down, descend.*

κατ-εσθίω, *to eat up, devour.*

κατέστησα, ας, ε, aor. 1 of καθίστημι.

κατ-ευθύνω, f. υνῶ, aor. 1 inf. κατευθῦναι, *to guide, direct.*

κατεφρόνουν, εις, ει, imperf. contr. of καταφρονέω.

κατ-έχω, f. καθέξω, aor. 2 κατεῖχον *to hold fast, detain; to seize.*

κατ-ηγορέω, ῶ, f. ήσω, aor. 1 κατηγόρησα, *to speak against, accuse.* Hence

κατηγορία, ας, ἡ, *an accusation.*

κατ-ισχύω, f. ύσω, aor. 1 κατίσχυσα, *to prevail against, vanquish, overcome.*

κατ-οικέω, ῶ, f. ήσω, aor. 1 κατῴκησα, *to dwell in, inhabit* a place.

κάτω, adv. (κατά), *down, downwards.* Compar. κατωτέρω, *below, under.*

κατῴκησα, ας, ε, aor. 1 of κατοικέω.

κεῖμαι, σαι, ται; part. κείμενος; fut. κείσομαι, imperf. ἐκείμην, *to lie, be placed, situated.*

κειρία, ας, ἡ, *a bandage.*

κεκλεισμένος, η, ον, perf. part. pass. of κλείω.

κέκλικα, ας, ε, perf. of κλίνω.

κεκοίμημαι, ησαι, ηται, perf. pass. of κοιμάω; part. -μένος.

κεκονιαμένος. η, ον, perf. pass. part. of κονιάω.

κεκόσμημαι, σαι, ται, perf. pass. of κοσμέω; part. -μένος.

κέκρυμμαι, ψαι, πται, perf. pass. of κρύπτω; part. -μένος.

κελεύω, f. σω, aor. 1 ἐκέλευσα, *to order, command, direct.*

κενός, ή, όν, adj. *empty, vain.*

κεντυρίων, ωνος, ὁ (centum), *a centurion.*

κεραμεύς, έως, ὁ, *a potter.*

κεράμιον, ου, τό, *an earthen pitcher, water-pot, amphora.*

κέραμος, ου, ὁ, *an earthen tile,* for covering a roof.

κέρας, ατος, τό, *a horn.* Among the Orientals the horn was an emblem of power. κέρας σωτηρίας, *horn of salvation,* i. e. powerful helper.

κεράτιον, ου, τό (dim. of κέρας, pr. 'little horn'), *a carob,* the fruit of the carob-tree, contained in horn-shaped pods.

κερδαίνω, f. ανῶ; aor. 1 ind. ἐκέρδησα, subj. κερδήσω, ῃς, ῃ, part. κερδήσας: mid. f. κερδήσομαι (κέρδος gain), *to gain, acquire as gain.*

κέρμα, ατος, τό, *money, coin,* esp. *small change.* Hence

κερματιστής, ου, ὁ, *a money-changer, broker.*

κεφαλή, ῆς, ἡ, the head; met. *the principal, chief.*

κεχαριτωμένος, η, ον, perf. part. pass. of χαριτόω.

κῆνσος, ου, ὁ, Latin *census, a tribute,* esp. *a poll-tax.*

κῆπος, ου, ὁ, *a garden* or *orchard.* Hence

κηπουρός, ου, ὁ, (κῆπος, οὖρος keeper), *a gardener.*

κηρίον, ου, τό (κηρός wax), *a honeycomb.*

κηρύσσω, f. ξω; aor. 1 ἐκήρυξα,

imperat. κήρυξον, ατε: Pass. aor. 1 inf. κηρυχθῆναι (κήρυξ a crier), *to proclaim, announce publicly*; esp. of the Gospel, *to preach, teach.*

Κηφᾶς, ᾶ, ὁ, Cephas, signifying in Syriac the same as *Πέτρος* in Greek, *a rock.*

κινδυνεύω, f. εύσω, imperf. ἐκινδύνευον, *to be in danger* or *peril.*

κινέω, ῶ, f. ήσω, *to move*, to *shake.* Hence

κίνησις, εως, ἡ, *motion, commotion.*

κλάδος, ου, ὁ (κλάω to break off), *a branch, shoot.*

κλαίω, f. κλαύσω, aor. 1 ἔκλαυσα, *to weep, wail, bewail.*

κλάσις, εως, ἡ (κλάω), *a breaking.*

κλάσμα, ατος, τό (κλάω), *a piece broken off, a fragment.*

κλαυθμός, οῦ, ὁ (κλαίω), *weeping.*

κλάω, ῶ, f. άσω; aor. 1 ἔκλασα, part. κλάσας, *to break*, esp. bread for distribution at a meal; used of the typical breaking of bread in the Lord's Supper.

κλεῖς, κλειδός, ἡ, accus. pl. κλεῖς, contr. for κλεῖδας, *a key.*

κλείω, f. σω, aor. 1 part. κλείσας: perf. pass. κέκλεισμαι, aor. 1 ἐκλείσθην, *to shut*, esp. a door.

Κλεόπας, ὁ, indecl. *Cleopas.*

κλέπτης, ου, ὁ, *a thief.* From

κλέπτω, f. ψω; aor. 1 ἔκλεψα, subj. κλέψω, *to steal; to carry off by stealth.*

κληθῆναι, aor. 1 inf.; and

κληθήσομαι, ῃ, εται, fut. pass. of καλέω.

κληρονομέω, ῶ, f. ήσω (κλῆρος, νέμω to divide), pr. 'to acquire by lot,' *to inherit, obtain, acquire, receive.*

κλῆρος, ου, ὁ (κλάω to break), *a bit* of stone or wood, used as a *lot*, or *die* in determining chances: so κλῆρον βάλλειν, *to cast lots.*

κλίνας, part. aor. 1 of κλίνω.

κλίνη, ης, ἡ (κλίνω, to recline), *a couch, a bed.* Hence

κλινίδιον, ου, τό, *a little couch.*

κλίνω, f. ινῶ; aor. 1 ἔκλινα, part. κλίνας; perf. κέκλικα, *to bend, incline*, or *recline*, esp. as said of the *head*; also *to decline*, as said of the *day.*

κλύδων, ωνος, ὁ, *a wave, billow.*

κλώμενος, η, ον, pres. part. pass. contr. from κλάω.

Κλωπᾶς, ᾶ, ὁ *Clopas.*

κοιλία, ας, ἡ (κοῖλος hollow), *the belly, the stomach, the womb.*

κοιμάομαι, ῶμαι, part. κοιμώμενος; f. ήσομαι; perf. κεκοίμημαι, part. κεκοιμημένος, in pres. *to fall asleep*; in perf. pass. *to have fallen asleep*; met. *to be dead.*

κοίμησις, εως, ἡ, *sleep.*

κοινωνία, ας, ἡ, *fellowship, communion.*

κοινωνός, οῦ, ὁ (κοινός common), *a partner, associate.*

κόκκινος, η, ον, adj. *crimson.*

κόκκος, ου, ὁ, *a grain, berry, kernel.*

κόλασις, **εως**, **ἡ** (**κολάζω** to punish), *punishment*.

κολαφίζω, f. **ίσω**, aor. 1 **ἐκολάφισα** (**κόλαφος** the fist), *to smite with the fist*, *to buffet*.

κολλάομαι, **ῶμαι**; aor. 1 **ἐκολλήθην** part. **κολληθείς**, gen. **-έντος**, *to adhere*; *to join oneself to*, *associate with* a person.

κολλυβιστής, **οῦ**, **ὁ**, *a money-changer*, *broker*.

κόλπος, **ου**, **ὁ**, *the bosom*.

κολυμβήθρα, **ας**, **ἡ**, *a pool*.

κομίζω, f. **ίσω**, aor. 1 **ἐκόμισα**, *to get*, *acquire*; *to bring*.

κομψότερον, adv. (comparat. of **κόμψως** well), *better*. **κομψότερον ἔχειν**, Lat. *melius se habere*, *to grow better*, *become convalescent*.

κονιάω, **ῶ**, f. **άσω**, *to whiten*, *whitewash*.

κονιορτός, **οῦ**, **ὁ**, *dust*.

κοπάζω, f. **άσω**, aor. 1 **ἐκόπασα** (**κόπος**), pr. *to be weary of toil*, and *cease* from it; gen. *to cease* from any thing; fig. *to be still*.

κοπιάω, **ῶ**, f. **άσω**; aor. 1 **ἐκοπίασα**, part. **κοπιάσας**, *to be weary* from labor; also *to toil unto weariness*, *to work hard*, *to toil*.

κόπος, **ου**, **ὁ**, *labor*, *toil*, *trouble*.

κόπτω, f. **ψω**, *to cut*, *to beat*. Mid. **κόπτομαι**, imperf. **ἐκοπτόμην**, *to cut* or *beat oneself*, as mourners were accustomed to do; *to mourn*, *to lament*, *bewail*.

κοράσιον, **ου**, **τό** (dim. of **κόρη**), *a little girl*.

κορβανᾶς, **ᾶ**, **ὁ**, *a gift*, *offering*; by meton. *the sacred treasury* of the temple.

κοσμέω, **ῶ**, f. **ήσω**, *to arrange*, *set in order*; *decorate*, *embellish*. From

κόσμος, **ου**, **ὁ**, *order*, *regular arrangement*; *decoration*, *embellishment*; *the world* as arranged and orderly; *the inhabitants of the world*.

κουστωδία, **ας**, **ἡ** (Lat. *custodia*), *a watch*, *guard*.

κόφινος, **ου**, **ὁ**, *a basket*.

κράββατος, **ου**, **ὁ**, *a small couch* or *stretcher*, on which to convey sick persons.

κράζω, f. **κράξω**; aor. 1 **ἔκραξα**, part. **κράξας**, **αντος**; perf. **κέκραγα**, *to cry out*, *vociferate*.

κρανίον, **ου**, **τό**, *a skull*, *cranium*.

κράσπεδον, **ου**, **τό**, *a fringe*, *tassel*.

κραταιόομαι, **ουμαι**, imperf. contr. 3 pers. **ἐκραταιοῦτο**, *to grow strong*.

κρατέω, **ῶ**, f. **ήσω**; aor. 1 **ἐκράτησα**, inf. **κρατῆσαι**, part. **κρατήσας**, imperat. **κράτησον**; subj. pres. **κρατῶ**; perf. pass. **κεκράτημαι**, in act. *to hold*, *hold fast*, *to master*, *seize*; in pass. *to be held fast*, *hindered*. From

κράτος, **εος**, **ους**, **τό**, *might*, *power*; *a mighty deed*.

κραυγάζω, f. **άσω**, aor. 1 **ἐκραύγασα**, *to cry out vociferate*. From

κραυγή, ῆς, ἡ, *outcry, clamor.*

κρεμάω, ῶ, or κρεμαννύμι, f. κρεμάσω, *to hang, suspend;* pass. or mid. κρεμάομαι, aor. 1 pass. ἐκρεμάσθην, part. -θείς, *to be suspended to hang from.*

κρημνός, οῦ, ὁ, *a precipice.*

κρίθινος, η, ον, adj. (κριθή barley), *barley, made of barley.*

κρίμα, ατος, τό, *judgment, sentence passed, condemnation.* From

κρίνω, ινῶ, aor. 1 ἔκρινα, *to sit in judgment, to judge; to decide, determine; to pass judgment upon, to condemn.* Hence

κρίσις, εως, ἡ, *judgment,* the act of judging; *the judgment* or *sentence pronounced, condemnation.*

κριτής, οῦ, ὁ, *a judge.*

κρούω, f. ούσω, *to knock.*

κρυπτός, ή, όν, adj. *hidden, concealed.* From

κρύπτω, f. ψω, aor. 1 ἔκρυψα: pass. perf. κέκρυμμαι; aor 2 ἐκρύβην, inf. κρυβῆναι, *to hide, conceal.*

κτάομαι, ῶμαι, f. ήσομαι, perf. κέκτημαι, dep. mid. *to get for oneself, acquire, possess.* Hence

κτῆμα, ατος, τό, *a possession* or *property.*

κτίσις, εως, ἡ (κτίζω to create), for κτίσμα, *a creature.* πᾶσα ἡ κτίσις, 'all creation,' i. e. the rational creation, *mankind.*

κύκλος, ου, ὁ, *a circle,* or *circuit.* Hence adv. κύκλῳ, *around.*

κυκλόω, ῶ, f. ώσω, aor. 1 ἐκύκλωσα (κύκλος), *to surround, encompass.*

κυλλός, ή, όν, adj. *lame.*

κῦμα, ατος, τό, *a wave, billow.*

κύμινον, ου, τό, *cumin.*

κυνάριον, ου, τό (dim. of κύων a dog), *a whelp, a puppy.*

Κυρηναῖος, ου, ὁ, *a Cyrenian.*

Κυρήνιος, ου, ὁ, *Cyrenius.*

κυριεύω, f. εύσω, *to have authority over, rule.* From

κύριος, ου, ὁ, *a lord;* esp. *the Lord* Jesus Christ; *the Lord,* i. e. *God.* Used in salutations, *sir.*

κύων, κυνός, ὁ, ἡ, *a dog.*

κωλύω, f. ύσω, aor. 1 ἐκώλυσα, *to hinder, prevent.*

κώμη, ης, ἡ, *a village, a hamlet.*

κώνωψ, ωπος, ὁ, ἡ, *a gnat.*

κωφός, ή, όν, adj. *deaf.*

Λ.

λάβε, ετε, aor. 2 imperat.; and

λαβών, οῦσα, ον, aor. 2 part. of λαμβάνω.

λαγχάνω; aor. 2 ἔλαχον, subj. λάχω, *to cast lots; to obtain by lot.*

Λάζαρος, ου, ὁ, *Lazarus.*

λαθεῖν, aor. 2 inf. of λανθάνω

λάθρα (λαθεῖν), *secretly, privately.*

λαῖλαψ, απος, ἡ, *a whirlwind, hurricane.*

λαλέω, ῶ, f. ήσω; aor. 1 ἐλάλησα: pass. aor. 1 ἐλαλήθην, *to speak, talk, converse; to declare, announce.* Hence

λαλία, ας, ἡ, *speech, talk.*

λαμά, *why? wherefore?* A Hebrew word.

λαμβάνω, f. λήψομαι; aor. 2 ἔλαβον, part. λαβών; perf. εἴληφα, *to take, take hold of, catch; to receive, obtain.*

λαμπάς, άδος, ἡ (λάμπω), *a torch.*

λαμπρός, ή, όν, adj. *shining, radiant, splendid.* Hence.

λαμπρῶς, adv. *splendidly, sumptuously.*

λάμπω, f. ψω, aor. 1 ἔλαμψα, *to shine, be splendid.*

λανθάνω, f. λήσω; aor. 2 ἔλαθον, inf. λαθεῖν, *to be hidden, concealed.*

λαός, οῦ, ὁ, *a people, nation; the people, multitude.*

λατρεύω, f. εύσω, *to worship.*

λεγεών, ῶνος, ὁ, ἡ, *a legion;* used indefinitely for a great number.

λέγω, f. λέξω, aor. 1 ἔλεξα, *to speak, say.*

λεῖος, εία, εῖον, adj. *smooth, level.*

λείπω, f. λείψω, aor. 2 ἔλιπον, *to leave, forsake; to lack, be wanting.*

λειτουργία, ας, ἡ, *service, ministry.*

λέπρα, ας, ἡ, *leprosy.*

λεπρός, οῦ, ὁ, *a leper.*

Λευΐ, or Λευΐς, acc. Λευΐν, ὁ, *Levi.* 1. The head of the tribe of Levi. 2. One of the apostles, called also Matthew.

Λευΐτης, ου, ὁ, *a Levite.*

λευκός, ή, όν (λεύσσω to shine), *shining, white.*

λῆρος, ου, ὁ, *a tale, idle gossip.*

λῃστής, οῦ, ὁ, (λῃΐζομαι, to plunder), *a robber,* like our *highwayman;* also, *a freebooter.*

λίαν, adv. *very much, exceedingly.*

λιβανός, οῦ, ὁ, *frankincense.*

λιθάζω, f. άσω, (λίθος), *to stone.*

λίθινος, η, ον, adj. *stone, made of stone.* From

λίθος, ου, ὁ, *a stone.*

λίμνη, ης, ἡ, *a lake.*

λιμός, οῦ, ὁ, *famine.*

λίνον, ου, τό, *linen, flax.*

λίτρα, ας, ἡ, Lat. *libra, a pound* in weight.

λογίζομαι, f. ίσομαι, dep. mid. *to reckon up, to number; to reason:* pass. aor. 1 ἐλογίσθην, '*was numbered* or *reckoned.*'

λόγος, ου, ὁ (λέγω to speak), *a word; discourse; a saying, report; a reckoning* or *account given.*

λόγχη, ης, ἡ, *a lance* or *spear.*

λοιπός, ή, όν, adj. (λέλοιπα, perf. 2 of λείπω), *remaining.* οἱ λοιποί, *the rest.*

λύκος, ου, ὁ, *a wolf.*

λυπέω, ῶ, f. ήσω, aor. 1 ἐλύπησα, aor. 1 pass. ἐλυπήθην, *to provoke, afflict.* From

λύπη, ης, ἡ, *grief, sorrow.*

Λυσάνιας, ου, ὁ *Lysanias.*

λύτρον, ον, τό (λύω to pay), pr. a 'price paid,' *a ransom.* Hence

λυτρόομαι, ῶμαι, f. ώσομαι, *to redeem, deliver, set free.* Hence

λύτρωσις, εως, ἡ, *redemption, liberation, deliverance.*

λυχνία, ας, ἡ, *a lamp-stand, candlestick.* From

λύχνος, ου, ὁ, a *light, lamp, candle.*

λύω, f. λύσω; aor. 1 ἔλυσα, inf. λύσαι, imperat. λύσον, ατε, part. λύσας, *to loose, unbind, set free; to violate* a law.

M.

Μαγδαληνή, ῆς, ἡ, *Magdalene*, an inhabitant of Magdala.

μάγος, ου, ὁ, *a magus*, a name applied to Eastern philosophers. In a bad sense, *a magician, sorcerer.*

μαθητεύω, f. εύσω, aor. 1 ἐμαθήτευσα, *to be a disciple of* any one. Trans. 'to disciple,' i. e. *teach, instruct.* From

μαθητής, οῦ, ὁ (μανθάνω to learn), *a disciple.*

μακαρίζω, f. ίσω and ιῶ, *to bless, pronounce blessed.* From

μακάριος, α, ον, adj. *blessed, happy.*

μακράν, adv. (μακρός), *far, afar, at a distance.*

μακρόθεν, adv. *from afar, from a distance.*

μακροθυμέω, ῶ, f. ήσω, aor. 1 imperat. μακροθύμησον (μακρός, θυμός) *to be patient with, long suffering.*

μακρός, ά, όν, adj. *long*; of place, *remote, distant.*

μαλακία, ας, ἡ, *infirmity, feebleness, weakness.* From

μαλακός, ή, όν, *soft, delicate, feeble.*

μᾶλλον (comp. of μάλα much,) *more, rather.*

Μαμωνᾶς, ᾶ, ὁ, *Mammon*, the Chaldee name for the god of riches, like the Greek Πλοῦτος; hence meton. *wealth, riches.*

μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn.*

Μαρθά, ῆς, ἡ, *Martha.*

Μαρία, ας, or **Μαριάμ**, indecl. ἡ, *Mary.* 1. The mother of Jesus. 2. Mary Magdalene. 3. One of the sisters of Lazarus. 4. The wife of Clopas, mother of James the less, sister of the mother of our Lord. 5. There are several others of this name mentioned in the N. T.

μάρτυρ, υρος, ὁ, *a witness.* Hence.

μαρτυρέω, ῶ, f. ήσω, aor. 1 ἐμαρτύρησα, perf. μεμαρτύρηκα, *to bear witness, testify.*

μαρτυρία, ας, ἡ, *evidence, testimony.*

μαρτύριον, ου, τό, *evidence, testimony.*

μαστιγόω, ῶ, f. ώσω, *to scourge.* From

μάστιξ, ιγος, ἡ, *a whip, scourge; an affliction.*

μαστός, οῦ, ὁ, *the breast.*

Ματθαῖος, ου, ὁ, *Matthew.*

μάχαιρα, ας, ἡ, *a sword.*

μεγαλεῖος, εία, εῖον (μέγας), adj. *great, wonderful.*

μεγαλύνω, f. υνῶ, *to magnify, exalt, praise.* From

μέγας, μεγάλη, μέγα, adj.

great, *large*. Comp. μείζων, superl. μέγιστος.

μεθ' before an aspirate for μετά.

μεθ-ερμηνεύω, f. εύσω, *to translate*, *interpret*.

μεθόριον, ου, τό (μετά, ὅρος a boundary), in plur. *the borders*, *confines* of a region.

μεθύσκω, and μεθύω, f. ύσω; aor. 1 pass. ἐμεθύσθην, subj. μεθυσθῶ (μέθυ wine), *to intoxicate*; pass. *to be intoxicated*.

μείζων, ον, Compar. of μέγας.

μεῖναι, μεῖνον, see μένω.

μέλας, αινα, αν, adj. *black*.

μέλει, f. μελήσει, imperf. ἔμελε, impersonal verb, with dat. of person, *it concerns*, *is a concern for*, any one.

μέλι, ιτος, τό, *honey*.

μελίσσιος, ον, adj. (μέλισσα a bee), *made by bees*. μελίσσιον κηρίον, *a honey-comb*.

μέλλω, f. ήσω, imperf. ἔμελλον and ἤμελλον, *to be about to do*, *on the point of doing* any thing. It often answers to our auxiliary verbs, *shall*, *will*, *must*, followed by an infinitive of another verb.

μέλος, εος, ους, τό, *a member*, *a limb*.

μεμαθηκώς, υῖα, ός, perf. part. of μανθάνω.

μεμιγμένος, η, ον, perf. pass. part. of μίγνυμι.

μεμνηστευμένος, η, ον, perf. part. pass. of μνηστεύομαι.

μέν, conj. *indeed*, *truly*; often followed by δέ, *but*.

μέντοι, conj. *however*, *nevertheless*.

μένω, f. μενῶ; aor. 1 ἔμεινα, imperat. μεῖνον, inf. μεῖναι, *to remain*, *continue*, *abide*.

μερίζω, f. ίσω, aor. 1 ἐμέρισα; aor. 1 pass. ἐμερίσθην, part. μερισθείς (μερίς), *to divide*, *separate*, *distribute*.

μέριμνα, ας, ἡ, *care*, *anxiety*. Hence

μεριμνάω, ῶ, f. ήσω, *to be anxious about*, *troubled for*.

μερίς, ίδος, ἡ, *a part*, *portion*. Hence

μεριστής, οῦ, ὁ, *one who apportions*, *a divider*.

μέρος, εος, τό, *a portion*, *part*, *district*.

μέσος, η, ον, *middle*, *midst*. Chiefly used in the phrases, τὸ μέσον, *the middle part*; ἐν μέσῳ, *in the middle*; and διὰ μέσου, *through the middle*.

μεσόω, ῶ, f. ώσω, *to be in the middle*. τῆς ἑορτῆς μεσούσης, 'the feast being at its midst,' *in the midst of the feast*.

Μεσσίας, ου, ὁ, *the Messiah*.

μεστός, ή, όν, adj. *full*, *full of*.

μετά, prep. governing genit. and accus. With genit. *amidst*, *with*, *among*; with accus. *after*. In Compos. it denotes *fellowship*, or *proximity*; also, *change*, esp. of place.

μετα-βαίνω, f. -βήσομαι; aor. 2 μετέβην, subj. μεταβῶ, ῇς, ῇ, imperat. μετάβηθι, *to go* from one place to another, *to depart*.

μετα-μέλομαι, f. ήσομαι, aor.

1 μετεμελήθην, part. θείς, *to change one's mind, repent.*

μετα-μορφόω, ῶ, f. ώσω (μετά, μορφή form), *to transform, transfigure.* Pass. μεταμορφοῦμαι, aor. 1 μετεμορφώθη, *to be transfigured.*

μετα-νοέω, ῶ, f. ήσω, aor. 1 μετενόησα, (μετά after, νοῦς mind), *to take after-thought, to repent, be sorry* for what one has done amiss. Hence

μετάνοια, ας, ἡ, *repentance, sorrow for sin.*

μεταξύ, prep. governing the genit. *between.*

μετεμορφώθην, ης, η, aor. 1 pass. of μεταμορφόω.

μέτοχος, ου, ὁ (μετέχω to partake), *a partner, associate.*

μετρέω, ῶ, f. ήσω (μέτρον), *to mete out, measure.* Hence

μετρητής, οῦ, ὁ, *a metretes,* a measure for liquids holding about 13 gallons.

μέτρον, ου, τό, *measure, proportion.*

μέχρι, or μέχρις, prep. *until.*

μή, negat. particle, *not.* Found with γε in the form εἰ δὲ μήγε, *if not,* or *otherwise indeed.*

μηδέ, conj. *neither;* or, after, a preceding μηδέ, in continued negation, *nor.*

μηδείς, μηδεμία, μηδέν, *not even one, no one.*

μηκέτι, adv. (μή, ἔτι), *no more, no further, no longer.*

μήν, particle of affirmation, *yea, assuredly.*

μήν, μηνός, ὁ, *a month.*

μηνύω, f. ύσω, aor. 1 ἐμήνυσα, *to signify, make known, declare.*

μήποτε, negat. particle, *not ever, never;* as conj. foll. by subj. mood, *lest, perhaps, whether.*

μήτε, *neither,* not even. In continued negation, *neither.... nor.*

μήτηρ, τέρος, contr. τρός, ἡ, *a mother.*

μήτι, interrog. part. *whether?*

μήτις, interrog. pron. *has not some one?* requiring an affirmative answer.

μήτρα, ας, ἡ, *the womb.*

μία, fem. of εἷς, *one.*

μίγμα, ατος, τό, *a mixture.* From

μίγνυμι, f. μίξω; perf. pass. μέμιγμαι, part. μεμιγμένος, *to mix, mingle.*

μικρός, ά, όν, *small, little.* Compar. μικρότερος, *less.* Superl. μικρότατος, *least.*

μίλιον, ου, τό, *a mile.*

μιμνήσκομαι, f. μνήσομαι; perf. μέμνημαι, part. μεμνημένος; aor. 1 ἐμνήσθην, imperat. μνήσθητι, inf. μνησθῆναι, *to call to one's mind, remember.*

μισέω, ῶ, f. ήσω, *to hate, detest.*

μίσθιος, ία, ιον, adj. *one hired;* as subst. *a hired servant, hireling.*

μισθός, οῦ, ὁ, *hire, wages, recompense.*

μισθωτός, οῦ, ὁ, *a hireling.*

μνᾶ, ᾶς, ἡ, Lat. *mina,* a coin = 100 drachmæ, i. e. the 60th part of a talent; about fourteen dollars.

μνῆμα, ατος, τό, or

μνημεῖον, ου, τό (*μιμνήσκω*), *a memorial a sepulchral monument, a tomb.*

μνηστεύομαι, f. εύσομαι, part. aor. 1 *μνηστευθείς*, έντος, perf. part. pass. *μεμνηστευμένος*, η, ον, *to be betrothed, affianced.*

μογιλάλος, ον, adj. (*μόγις* hardly, *λαλέω*), *speaking with difficulty;* as subst. *one who speaks with difficulty, a stammerer.*

μόδιος, ου, ὁ, Lat. *modius* a measure containing about a peck.

μοιχάομαι, ῶμαι, f. ήσομαι; and

μοιχεύω, f. εύσω, aor. 1 *ἐμοίχευσα*, *to commit adultery.* From

μοιχός, οῦ, ὁ, *an adulterer.*

μονογενής, ές, adj. (*μόνος*, *γένος* offspring), *only-begotten.*

μόνος, η, ον, adj. *only, alone;* neut. *μόνον*, as adv. *only.*

μορφή, ῆς, ἡ, *form, shape.*

μόσχος, ου, ὁ, *a young bullock, a calf.*

μύλος, ου, ὁ, *a millstone.*

μυρίοι, αι, α, num. adj. *ten thousand.*

μύρον, ου, τό, *myrrh; perfumed ointment.*

μυστήριον, ου, τό, *a mystery.*

μωραίνω, f. ανῶ; aor. 1 pass. *ἐμωράνθην*, subj. *μωρανθῶ*, *to become foolish;* of food, *to become insipid.* From

μωρός ά, όν, adj. pr. 'insipid;' *foolish.*

Μωϋσεύς, έως, and ***Μωϋσῆς***, οῦ, ὁ, *Moses.*

N.

Ναζαρέτ, ἡ, indecl. *Nazareth.*

Ναζαρηνός, and ***Ναζωραῖος***, ου, ὁ, a *Nazarene.*

Ναθαναήλ, ὁ, indecl. *Nathanael.*

ναί, adv. *yes, yea.*

Ναΐν, ἡ, indecl. *Nain.*

ναός, οῦ, ὁ, *a temple, fane.*

νάρδος, ου, ἡ, *nard, spikenard.*

νεανίσκος, ου, ὁ, *a youth, young man.*

Νεεμάν, ὁ, indecl. *Naaman.*

νεκρός, ά, όν, adj. (*νέκυς* a corpse), *dead;* also subst. *νεκρός*, οῦ, ὁ, *a dead body.*

νέος, α, ον, *new, young, youthful.* Compar. *νεώτερος*, *younger.* Superl. *νεώτατος*, *youngest.* Hence

νεοσσός, οῦ, ὁ, *a youngling.*

νεότης, ητος, ἡ, *youth.*

νεφέλη, ης, ἡ, *a cloud.*

Νεφθαλείμ, ὁ, indecl. *Nephthalim, Naphtali.*

νεώτερος, α, ον, comp. of *νέος*.

νήπιος, ου, ὁ, *an infant, a child.*

νηστεία, ας, ἡ, *fasting, a fast.*

νηστεύω, f. εύσω, aor. 1 *ἐνήστευσα*, *to fast.* From

νῆστις, ιος, adj. *fasting.*

Νικόδημος, ου, ὁ, *Nicodemus.*

νῖκος, εος, ους, τό, *victory.*

νίπτω, f. *νίψω*, aor. 1 *ἔνιψα*, *to wash.* Mid. *to wash oneself.*

νομή, ῆς, ἡ, *pasture, feed.*

νομίζω, f. *ίσω*, aor. 1 *ἐνόμισα*, *to think*, *suppose*.

νομικός, *οῦ*, *ὁ* (*νόμος*), *a teacher of the Mosaic law*, i. q. *νομοδιδάσκαλος*.

νόμισμα, *ατος*, *τό*, *current coin*.

νόμος, *ου*, *ὁ*, *the Law of Moses*, i. e. the body of laws, ordinances, and institutions contained in the Old Test. esp. in the Pentateuch.

νόσημα, *ατος*, *τό*, *a disease*. From

νόσος, *ου*, *ἡ*, *disease*, *sickness*.

νόος, contr. *νοῦς*, gen. *νόου νοῦ*, *ὁ*, *the mind* or *understanding*.

νύμφη, *ης*, *ἡ*, *a bride*.

νυμφίος, *ου*, *ὁ*, *a bridegroom*.

νῦν, adv. of time, 1. present, *now*; immediately past, *just now*; 2. future (just at hand), *even now*.

νύξ, *νυκτός*, *ἡ*, Lat. *nox*, *the night*. In specifical use, of Time with gen. *νυκτός*, or *διὰ νυκτός*, *by night*; or with the accus. marking time *how long*; accus. plur. *νύκτας*, during *the night*.

νύσσω, f. *νύξω*, aor. 1 *ἔνυξα*, *to prick*, *pierce*.

νυστάζω, f. *ξω*, aor. 1 *ἐνύσταξα*, *to slumber*, *drowse*.

Ξ.

ξένος, *η*, *ον*, adj. *strange*, *foreign*; as subst. *ὁ ξένος*, *a stranger*, *foreigner*.

ξηραίνω, f. *ανῶ*: perf. pass. *ἐξήραμμαι*; aor. 1 *ἐξηράνθη*, part. *ξηρανθείς*, *to parch up*, *dry up*; pass. *to become dry*, *wither*. From

ξηρός, *ά*, *όν*, adj. *dry*, *withered*. *ἡ ξηρά*, with *γῆ* understood, *the dry land*, *the land* as opp. to the water.

ξύλον, *ου*, *τό*, *wood*: *a club* or *staff*.

O.

ὁ, *ἡ*, *τό*, the defin. art. *the*. *ὁ μέν*, *the one*—*ὁ δέ*, *the other*.

ὀγδοήκοντα, num. indecl. *eighty*.

ὄγδοος, *η*, *ον*, num. (*ὀκτώ* eight), *the eighth*.

ὅδε, *ἥδε*, *τόδε*, demonstr. pron. *this*, *that*.

ὁδηγός, *οῦ*, *ὁ* (*ὁδός*, *ἄγω* to lead), *a guide*, *leader*.

ὁδοιπορία, *ας*, *ἡ* (*ὁδός*, *πείρω* to try), *a journey*, *travel*.

ὁδός, *οῦ*, *ἡ*, *a road*, *way*, *path*.

ὀδούς, *όντος*, *ὁ*, *a tooth*.

ὀδυνάομαι, *ῶμαι*, 2 p. *ὀδυνᾶσαι*, f. *ήσομαι* (*ὀδύνη* pain), *to be grievously pained*.

ὀδυρμός, *οῦ*, *ὁ*, *wailing*, *lamentation*.

ὄζω, f. *ήσω*, *to stink*.

ὅθεν, relat. adv. *whence*, also *wherefore*.

ὀθόνιον, *ου*, *τό*, (dimin. fr. *ὀθόνη* a linen cloth), *a strip of cloth*, *a bandage*, such as those with which corpses were swathed for burial.

οἶδα, ας, ε, perf. 2, with sense of pres. of **εἴδω** *to know*.

οἰκία, ας, ἡ, *a house, habitation*.

οἰκοδεσπότης, ου, ὁ, *the master of a house*.

οἰκοδομέω, ῶ, f. **ήσω,** aor. 1 **ᾠκοδόμησα,** (**οἶκος, δέμω** to build), *to build a house*, and gen. *to build, erect, construct* any thing.

οἰκόνομος, ου, ὁ (**οἶκος, νέμω** to apportion out), *a steward*.

οἶκος, ου, ὁ, *a house, a dwelling; a household*, or *family*.

οἰκουμένη, ης, ἡ (part. pass. pres. of **οἰκέω** to inhabit), lit. by ellips. of **γῆ,** *the inhabited world*, answering to *the Roman empire*.

οἶμαι, contr. of **οἴομαι,** *to think, suppose*.

οἶνος, ου, ὁ, *wine*.

οἷος, α, ον, *qualis, of what kind, sort*, or *manner?*

ὀκτώ, οἱ, αἱ, τά, num. indecl. *eight*.

ὀλίγος, η, ον, adj. *small, little;* neut. **ὀλίγον,** *a little* time, space, or amount.

ὅλος, η, ον, adj. *whole;* with art. *the whole, all, every one*. Hence

ὅλως, adv. *altogether, wholly*. **μὴ ὅλως,** *not at all*.

ὁμιλέω, ῶ, f. **ήσω,** (**ὅμιλος** discourse), *to converse with*.

ὄμνυμι or **ὀμνύω,** f. **ὀμόσω,** aor. 1 **ὤμοσα,** *to swear, make oath, take oath, swear by* any thing or person.

ὅμοιος, α, ον, adj. *like, similar to, resembling*. Hence

ὁμοιόω, ῶ, f. **ώσω,** aor. 1. pass. **ὡμοιώθην,** *to liken, make like*. Pass. *to be made like, resemble*.

ὁμοίως, adv. *like, in like manner*.

ὁμολογέω, ῶ, f. **ήσω,** aor. 1 **ὡμολόγησα,** *to confess, admit, to profess, acknowledge publicly*.

ὁμοῦ adv. *together*.

ὄναρ, τό, indecl. *a dream*. **κατ' ὄναρ,** *by a dream*.

ὀνάριον, ου, τό (dim. of **ὄνος**), *a young ass, the foal of an ass*.

ὀνειδίζω, f. **ίσω,** aor. 1 **ὠνείδισα,** *to reproach, upbraid, revile*. From

ὄνειδος, εος, ους, τό, *reproach, disgrace*.

ὀνικός, ή, όν (**ὄνος**), *pertaining to an ass*. **μύλος ὀνικός,** *a millstone turned by an ass*, i. e. a heavy millstone.

ὄνομα, ατος, τό, *a name, the name* of any one; also, his *character, authority* or *dignity*. Hence

ὀνομάζω, f. **άσω,** aor. 1 **ὠνόμασα,** *to name, call*.

ὄνος, ου, ὁ and **ἡ,** *an ass*.

ὄντως, adv. (**ὤν, ὄντος**), *really, truly*.

ὄξος, εος, ους, τό, Lat. *posca*, a thin sharp wine, which mingled with myrrh, was given to persons about to be executed, for the purpose of rendering them less sensible to the pain.

ὄπισθεν, adv. with genit. *behind* any one.

ὀπίσω, adv. *behind, back, backwards;* prep. with genit. *after, following.*

ὅπλον, ου, τό, only in pl. **τὰ ὅπλα**, *arms, weapons,* offensive and defensive.

ὅπου, adv. *where, in what place; whither, to what place.*

ὀπτασία, ας, ἡ (ὀπτάζω to view), *a vision, apparition.*

ὄπτομαι, f. ὄψομαι: pass. f. ὀφθήσομαι, aor. 1 ὤφθην, dep. *to see.*

ὀπτός, ή, όν, adj. *broiled, roasted.*

ὅπως, 1. relat. adv. *in what manner, how;* 2. conj. *so that, that.*

ὅραμα, ατος, τό, *a sight, vision; a supernatural appearance.*

ὁράω, f. ὄψομαι, perf. ἑώρακα, prop. *to see, perceive* with the eyes, *discern; to look upon, contemplate.* Fig. *to see* or *note* with the mind's eye, *to perceive, observe, to look to,* a thing, esp. in the phrases **ὅρα**, *see* or *mind;* **ὅρα μή**, foll. by subj. aor. *beware lest;* **σὺ ὄψει**, or **ὑμεῖς ὄψεσθε**, *that is your concern.*

ὀργή, ῆς, ἡ, *indignation, wrath, anger.* Hence

ὀργίζομαι, f. ίσομαι, aor. 1 ὠργίσθην, part. ὀργισθείς, *to be provoked* or *angry.*

ὀρεινός, ή, όν, adj. (ὄρος), *mountainous.* **ἡ ὀρεινή**, with χώρα understood, *the mountainous district, hill country.*

ὄρθριος, α, ον, adj. *early, matutinal.* From

ὄρθρος, ου, ὁ, *day-break, early dawn.*

ὀρθῶς, adv. (ὀρθός right), *rightly.*

ὁρίζω, f. ίσω, perf. pass. ὥρισμαι, part. ὡρισμένος (ὅρος), *to fix the boundaries of; to ordain, determine, appoint.*

ὅριον, ου, τό, pl. ὅρια, τά, *the borders,* or *frontiers,* of a country.

ὁρκίζω, f. ίσω, *to put upon oath, adjure.* From

ὅρκος, ου, ὁ, *an oath.*

ὁρμάω, ῶ, f. ήσω, aor. 1 ὥρμησα, *to rush, move impetuously.*

ὄρος, εος, ους, τό, *a mountain, hill.*

ὅρος, ου, ὁ, *a boundary, limit.*

ὅς, ἥ, ὅ, gen. οὗ, ἧς, οὗ, relat. pron. *who, which, what, that.*

ὁσιότης, ητος, ἡ, *piety, holiness.*

ὀσμή, ῆς, ἡ, *odor, fragrance.*

ὅσος, η, ον, relat. pron. correlative to τόσος, (Lat. *tantus, quantus*), of time, *how long,* as long as; of quantity, or number, *how much, how many.*

ὀστέον, ου, τό, *a bone.*

ὅστις, ἥτις, ὅτι or ὅ,τι, comp. relat. pron. (ὅς, strengthened by τις), 1. in prop. rel. sense, *one who, some one who, whoever;* 2. *every one who.*

ὀσφύς, ύος, ἡ, *the loins* or *small of the back:* pl. **αἱ ὀσφύες**, *the loins.*

ὅταν, adv. *when, whenever.*

ὅτε, adv. *when.*

ὅτι, conjunct. demonstr. and causal (like Eng. *that*), *that,*

because; used also as a formula of quotation.

ὅ,τι, neut. of ὅστις, sometimes written thus to distinguish it from ὅτι conjunction.

οὗ adv. (prop. gen. of ὅς, *in what* place,' 'at *what* time'), *where, when.*

οὐ, before a smooth vowel οὐκ, before an aspirate οὐχ, adv. of negation, *no, not*, often joined with other particles.

οὐαί, interj. *wo! alas!* followed by a dative.

οὐδαμῶς, adv. *by no means.*

οὐδέ, conjunct. *neither, nor.*

οὐδείς, οὐδεμία, οὐδέν, (οὐδέ, εἷς, 'not even one'), *no one, nothing at all.*

οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever, never.*

οὐδέπω, adv. *not yet, never.*

οὐκέτι, adv. *no more, no longer.*

οὖν, conjunct. *now, then, therefore,*

οὔπω, adv. *not yet.*

οὐράνιος, ία, ιον, adj. *heavenly, celestial.* From

οὐρανός, οῦ, ὁ, *heaven;* οἱ οὐρανοί, *the heavens; the firmament, the sky.*

οὖς, ὠτός, τό, *an ear.* τὰ ὦτα, *the ears.*

οὐσία, ας, ἡ (οὖσα, part. pr. fem. of εἰμί), *substance; property.*

οὔτε, conjunct. *neither, nor.*

οὗτος αὕτη, τοῦτο, pron. demonstr. *this, that.* Hence

οὕτω, before a vowel οὕτως, *thus, so, in like manner.*

οὐχ, οὐκ, see οὐ.

ὀφειλέτης, ου, ὁ, *a debtor; one who is under obligation* to another.

ὀφειλή, ῆς, ἡ, *a debt.*

ὀφείλημα, ατος, τό, *a debt; delinquency, sin.*

ὀφείλω, f. ήσω, imperf. ὤφειλον, *to owe; to be bound* to do any thing. It may often be best rendered by *ought.*

οὐχί, adv. (strengthened form of οὐ), *not at all, by no means.*

ὀφθαλμός, οῦ, ὁ (ὀφθείς, aor. 1 part. of ὄπτομαι to see), *the eye:* fig. *the mind's eye,* the faculty of perceiving and understanding.

ὀφθείς, gen. έντος, aor. 1 part. of ὄπτομαι.

ὄφις, εως, ὁ, *a serpent.*

ὀφρύς, ύος, ἡ, *the eyebrow; the brow* of a hill.

ὄχλος, ου, ὁ, *a crowd, a multitude, a tumult;* pl. οἱ ὄχλοι, *multitudes.*

ὀψάριον, ου, τό, *a fish.*

ὀψέ, adv. *late in the day, late in the evening.* Hence

ὄψιος, ία, ιον, adj. *late.* Fem. ὀψία, as subst. *evening.*

ὄψις, εως, ἡ, *the visage, face, external appearance.* From

ὄψομαι, ει, εται, fut. of ὄπτομαι, usually assigned to ὁράω, which wants the future.

Π.

παθεῖν, aor. 2 inf. of πάσχω.

παιδεύω, (παῖς a child), f. εύ-

σω, aor. 1 **ἐπαίδευσα**, part. **παιδεύσας**, pr. *to train up* and *discipline a child*; also, *to correct, chastise, scourge.*

παιδίον, **ου**, **τό** (dimin. of **παῖς**), *a little child, a lad*, a term of affection.

παιδίσκη, **ης**, **ἡ**, *a girl, maiden; maid-servant.*

παῖς, **παιδός**, **ὁ**, **ἡ**, *a child*, whether male or female; *a servant.*

παίω, f. **σω**; aor. 1 **ἔπαισα**, part. **παίσας**, *to strike, smite.*

πάλαι, adv. *of old, formerly; already.*

παλαιός, **ά**, **όν**, adj. *old, ancient.*

πάλιν, adv. *back, back again, again, once more, furthermore.*

παμπληθεί, adv. (**πᾶν**, **πλῆθος**), lit. '*the whole multitude together*,' *all together.*

πάμπολυς, **παμπόλλη**, **πάμπολυ**, adj. (**πᾶν**, **πολύς**), *very many, very great, vast.*

πανταχοῦ, adv. *everywhere.*

παντελής, **ές**, adj. (**πᾶν**, **τελέω** to complete), *perfect, complete.* **εἰς τὸ παντελές**, adverbially, *completely, entirely, at all.*

πάντοθεν, adv. *on every side, all over.*

παντότε, adv. *always, ever, at all times.*

πάντως, adv. (**παντός**, gen. of **πᾶς**), *wholly, altogether.*

παρά, prep. gov. the genit. dat. and accus., *by, near by.* With gen. *from*; with dat *by, at*; with accus. *along, beyond.*

παρα-βιάζομαι, f. **άσομαι**, aor. 1 **παρεβιασάμην**, dep. mid. *to compel*; also, *to constrain by much entreaty.*

παραβολή, **ῆς**, **ἡ** (**παραβάλλω** to place side by side; hence to compare), *a comparison* or *simílitude; a parable.*

παρ-αγγέλλω, f. **ελῶ**; aor. 1 **παρήγγειλα**, part. **παραγγείλας**, *to direct by message*; gen. *to charge, command.*

παρα-γίνομαι, f. **-γενήσομαι**, aor. 2 **παρεγενόμην**, pr. *to come* or *go near*; gen. *to repair to, to go to, approach*, a place or person.

παρ-άγω, f. **-άξω**, part. **παράγων**, **οντος**, *to pass by, pass along.*

παραδεδώκεισαν, 3 p. pl. plpf. of **παραδίδωμι**; augment omitted.

παρά-δειγματίζω, f. **ίσω**, aor. 1 inf. **ίσαι**, (**παράδειγμα** an example), *to make an example of* by punishing ignominiously.

παράδεισος, **ου**, **ὁ**, *a park, garden; paradise; the place of departed spirits.*

παρα-δίδωμι, f. **-δώσω** (for tenses see **δίδωμι**), *to give up, deliver over; to commit* or *entrust to; betray.*

παράδοξος, **ον**, adj. (**παρά** beyond **δόξα** belief) *incredible; strange, wonderful, astonishing.*

παραδοθῆναι, inf.; and

παραδούς, **οντος** part. aor. 2 of **παραδίδωμι**

παραθαλάσσιος, **ία**, **ιον**, adj.

(παρά by, θάλασσα the sea), *situated by the sea, maritime.*

παραθήσομαι, ῃ, εται, fut. mid. of παρατίθημι.

παρα-καθίζω, f. ίσω, aor. 1 παρεκάθισα, *to sit by* any one.

παρα-καλέω, ῶ, f. έσω, aor. 1 παρεκάλεσα: Pass. fut. παρακληθήσομαι; aor. 1 παρεκλήθην, inf. παρακληθῆναι, *to call to; to call upon, admonish; to beseech, entreat; to comfort, encourage, cheer.* Hence

παράκλησις, εως, ἡ, *comfort, consolation;* meton. *a comforter, consoler.*

παρ-ακολουθέω, ῶ, f. ήσω, *to accompany, attend.*

παρα-κύπτω, f. ψω, aor. 1 παρέκυψα, *to stoop down to,* in order *to look at.*

παρα-λαμβάνω, f. -λήψομαι; aor. 2 παρέλαβον, part. παραλαβών, όντος, inf. παραλαβεῖν, *to take to oneself, to carry away, to take as a companion.*

παραλελυμένος, η, ον, perf. part. pass. of παραλύω.

παραλυτικός, ή, όν, adj. *paralytic, palsied.* From

παρα-λύω, f. -λύσω, *to loosen, to enfeeble, to paralyse;* Pass. to be *paralytic.*

παρα-μυθέομαι, οῦμαι, f. θήσομαι, *to comfort, console.*

παρα-πορεύομαι, f. εύσομαι, *to go* or *pass by* or *along.*

παράπτωμα, ατος, τό (παραπίπτω to stumble), *a slip, lapse, error, fault.*

παρασκευή, ῆς, ἡ, *preparation; the day of preparation* for the Sabbath, which was made on the eve of the Sabbath.

παραστῆσαι, aor. 1 ind. act. of παρίστημι.

παρα-τίθημι, f. παραθήσω, *to place by* or *near, to sit before;* also, *to propound,* to deliver, as a teacher does instruction. Mid. *to give in charge, entrust.*

παρα-φέρω, f. παροίσω, aor. 2 παρήνεγκον, pr. *to carry by,* or *past;* met. *to cause to pass by* one, so as not to befall.

παραχρῆμα, adv. *immediately.*

παρεβιασάμην, ω, ατο, aor. 1 mid. of παραβιάζομαι.

παρεγενόμην, ου, ετο, aor. 2 of παραγίνομαι.

παρέδωκα, ας, ε, perf. of παραδίδωμι.

παρέθηκα, ας, ε, perf. act.; and

παρεθέμην, εσο, ετο, aor. 2 mid. of παρατίθημι.

πάρει, 3 pers. sing. pres. indic. of πάρειμι.

παρειστήκειν, εις, ει, plup. of παρίστημι.

παρεκάλουν, εις, ει, imperf. contr. of παρακαλέω.

πάρεκτος, adv. *besides, except.*

παρέκυψα, ας, ε, aor. 1 of παρακύπτω.

παρέλαβον, ες, ε, aor. 2 of παραλαμβάνω.

παρένεγκε, ετω, imperat.; and

παρενεγκεῖν, inf. aor. 2 of παραφέρω

παρ-έρχομαι, f. -ελεύσομαι; aor. 2 παρῆλθον, inf. -ελθεῖν,

to come or *go by*, or *near to* any person or thing, to *draw near*, *approach*; to pass *by* or *away*; to *perish*, *come to nought*.

παρήγγειλα, ας, ε, aor. 1 of **παραγγέλλω**.

παρθενία, ας, ἡ, *virginity*. From

παρθένος, ου, ὁ, ἡ, *a virgin*.

παρίστημι, fut. **παραστήσω**, perf. **παρέστηκα**, aor. 2 **παρέστην**: 1. TRANS. in pres. impf. fut. and aor. 1 act. *to place*, or *sit near*, or *by* any one, *to present to*; 2. INTRANS. in pf. plpf., and aor. 2 act. *to stand by* or *near*, *to be present*.

παροικέω, ῶ, f. ήσω (**πάροικος** a sojourner), *to sojourn*, *dwell as a stranger*.

παροιμία, ας, ἡ, *a parable*, *figurative discourse*.

παρομοιάζω, f. άσω, *to resemble*, *be like*.

παρόντος, παρόντι, παρόντες, παρόντων, part. pres. of **πάρειμι**.

παροψίς, ιδος, ἡ, *sauce*, *condiment*; *a plate*, *platter*, *dish*.

παῤῥησία, ας, ἡ (**πᾶς, ῥέω** to speak), *boldness of speech*. Dat. **παῤῥησίᾳ**, and **ἐν παῤῥησίᾳ**, adverbially, *freely*, *boldly*.

πᾶς, πᾶσα, πᾶν, gen. **παντός, πάσης, παντός**, adj. *all*, *every*, *the whole*.

πάσχα, τό, indecl. *the Passover*.

πάσχω, f. **πείσομαι**; aor. 2 **ἔπαθον**, inf. **παθεῖν**, part. **παθών**; perf. **πέπονθα**, *to suffer*, *experience*.

πατάσσω, f. άξω, aor. 1 **ἐπάταξα**, *to strike*, *to smite*.

πατέω, ῶ, f. ήσω, *to tread upon*, *trample*.

πατήρ, τέρος, contr. τρός, ὁ, *a father*; ὁ **Πατήρ**, said of *God*, as the creator and preserver of men. Hence

πατριά, ᾶς, ἡ, *a tribe* or *family*; and

πατρίς, ίδος, ἡ, any one's *father-land*, his *native country*.

παύω, f. **παύσω**, aor. 1 mid. **ἐπαυσάμην**, *to cease*, *stop*, *leave off*.

πέδη, ης, ἡ, *a fetter*, *shackle*.

πεζῇ, adv. *on foot*.

πείθω, f. **πείσω**, aor. 1 **ἔπεισα**; perf. 2 **πέποιθα**, part. **πεποιθώς**, ότος, *to persuade*. Pass. and perf. 2, *to be persuaded*, *believe*, *confide in*.

πεινάω, ῶ, f. άσω, aor. 1 **ἐπείνασα**, *to hunger*, *to be hungry*, *to be needy*; met. *to hunger after*, i. e. *long for* any thing.

πειράζω (**πεῖρα** a trial), f. άσω, aor. 1 **ἐπείρασα**, *to make trial of*, *try*, *put to the test*; to try any one's virtue, *to tempt* to sin. Hence

πειρασμός, οῦ, ὁ, *trial*, *temptation*.

πείσω, εις, ει, fut. act.; and

πεισθήσομαι, ῃ, εται, fut. pass. of **πείθω**.

πέλαγος, εος, ους, τό, *the sea*, *the open sea*, *the main*.

πέμπω, f. ψω, aor. 1 **ἔπεμψα**; aor. 1 pass. **ἐπέμφθην**, part. **πεμφθείς**, *to send*, *dispatch*.

πενθερά, ᾶς, ἡ, *a mother-in-law.*

πενθέω, ῶ, f. ήσω, *to mourn, lament, bewail.*

πεντακισχίλιοι, αι, α, adj. *five thousand.*

πεντακόσιοι, αι, α, adj. *five hundred.*

πέντε, num. indecl. *five.*

πεντεκαιδέκατος, η, ον, num. adj. *the fifteenth.*

πεντήκοντα, num. adj. indecl. *fifty.*

πεπίστευκα, ας, ε, perf. of **πιστεύω**.

πεπλήρωμαι, σαι, ται, perf. pass. of **πληρόω**; part. **πεπληρωμένος**.

πεποίηκα, ας, ε, perf. of **ποιέω**; part. **πεποιηκώς**, gen. ότος.

πέποιθα, ας, ε, perf. 2 of **πείθω**; part. **πεποιθώς**, gen. ότος.

πέπονθα, ας, ε, perf. 2 of **πάσχω**.

πεπραγμένος, η, ον, perf. part. pass. of **πράσσω**.

περ, a particle, usually joined to pronouns and other particles, to which it gives an indefinite sense, *-ever, -soever.*

πέραν, adv. *beyond*, on the other side.

πέρας, ατος, τό, *the end.*

περί, prep. gov. gen. and accus. *around, about:* with gen. *about, concerning, respecting, on account of;* with accus. of object, *about, concerning respecting.*

περι-άγω, f. -άξω, aor. 2 **περιῆγον**, *to go about, traverse* any place or country.

περι-βάλλω, f. -βαλῶ: aor. 2 **περιέβαλον**, part. **περιβαλών**, *to put on a garment.* Mid. *to clothe oneself.* Pass. perf. **περιβέβλημαι**, part. **περιβεβλημένος**, *clothed.*

περι-δέω, f. ήσω, plup. pass. 3 pers. **περιεδέδετο**, *to bind about;* pass. *to be bound about.*

περιέδραμον, ες, ε, aor. 2 of **περιτρέχω**; part. **περιδραμών**.

περιέθηκα, ας, ε, aor. 1 of **περιτίθημι**.

περιέκρυβον, ες, ε, aor. 2 of **περικρύπτω**.

περιέλαμψα, ας, ε, aor. 1 of **περιλάμπω**

περιέπεσον, ες, ε, aor. 2 of **περιπίπτω**.

περιεσπώμην, ῶ, ᾶτο, imperf. contr. of **περισπάομαι**.

περιεστώς, ῶσα, ώς, genit. ότος, perf. part. of **περιΐστημι**, contr. from -εστηκώς.

περιέσχον, ες, ε, aor. 2 of

περι-έχω, f. -έξω, *to take possession of, seize.*

περιῆγον, ες, ε, aor. 2 of **περιάγω**.

περιθείς, gen. θέντος, aor. 2 part. of **περιτίθημι**.

περι-ΐστημι, f. -στήσω, *to stand around.*

περικρύπτω, f. ψω, aor. 2 **περιέκρυβον**, *to hide, conceal.*

περι-κυκλόω, ῶ, f. ώσω, *to encircle, surround.*

περι-λάμπω, f. ψω, aor. 1 -έλαμψα, *to shine around.*

περίλυπος, ον, adj. (περί, λύπη grief), *grieved, sad.*

περι-μένω, f. -μενῶ, *to await.*

περι-οικέω, ῶ, f. ήσω, *to dwell around* or *near.* Part. περιοικοῦντες, *neighbors.* Hence

περίοικος, ον, adj. *dwelling near, neighboring;* subst. *a neighbor.*

περι-πατέω, ῶ, f. ήσω, *to walk about, to walk.*

περι-πίπτω, f. -πεσοῦμαι, aor. 2 περιέπεσον, *to fall upon, happen upon, light upon.*

περι-σπάομαι, ῶμαι, f. άσομαι, pr. *to be drawn about* in various directions; met. *to have one's attention distracted* by over-occupation.

περίσσευμα, ατος, τό, *overplus, superfluity, remainder.* From

περισσεύω, f. εύσω; aor. 1 ἐπερίσσευσα, part. περισσεύσας, *to be more than enough, to have more than enough, to abound in* any thing. From

περισσός, ή, όν, adj. *superabundant, abundant, eminent.* ἐκ περισσοῦ, adverbially, *exceedingly.* Compar. περισσότερος, *more abundant;* neut. περισσότερον, *more abundantly.* Hence

περισσῶς, adv. *much, vehemently.* Comp. περισσοτέρως.

περιστερά, ᾶς, ἡ, *a dove* or *pigeon.*

περι-τέμνω, f. τεμῶ, aor. 2 περιέτεμον, *to cut about, circumcise.*

περι-τίθημι, fut. περιθήσω, perf. περιέθηκα, part. aor. 2 περιθείς, έντος, *to put on, cast around,* as a garment; to *wind around,* as any thing fastened on a stick.

περι-τρέχω, aor. 2. περιέδραμον, *to run about, back and forth.*

περιφέρω, f. περιοίσω, *to carry around.*

περίχωρος, ον, ἡ (subst. formed from adj. περίχωρος), *the circumjacent country.*

πεσών, όντος, part. aor. 2 of πίπτω.

πετεινόν, οῦ, τό (πετεινός winged), usually in pl. τὰ πετεινά, *birds, fowls.*

πέτρα, ας, ἡ, *a rock.*

Πέτρος, ου, ὁ, *Peter;* as com. subst. *a stone, rock.* Hence

πετρώδης, ές, adj. *stony, rocky.*

πεφορτισμένος, η, ον, perf. part. pass. of φορτίζω.

πηγή, ῆς, ἡ, *a spring, fountain, well.*

πηλός, οῦ, ὁ, *mud, mire, clay.*

πήρα, ας, ἡ, *a wallet* to carry provisions in.

πῆχυς, εως, ὁ, acc. πῆχυν, pr. *the fore-arm,* from the wrist to the elbow; also, a *cubit* in length.

πιάζω, f. άσω, aor. 1 ἐπίασα, *to grasp* and hold fast, *to seize, arrest.*

πικρῶς, adv. (πικρός bitter) *bitterly.*

Πιλᾶτος, ου, ὁ, *Pilate.*

πίμπλημι, see πλήθω.

πινακίδιον, ου, τό, *a tablet* for writing upon, made of wood, and covered with wax.

πίνω, aor. 2 ἔπιον, subj. πίω, inf. πιεῖν, fr. πίω, *to drink.*

πιπράσκω, pf. πέπρακα: pass. pf. πέπραμαι; aor. 1 ἐπράθην, infin. πραθῆναι, *to sell.*

πίπτω, f. πεσοῦμαι; aor. 2 ἔπεσον, part. πεσών, όντος, *to fall, fall down, prostrate oneself.*

πιστεύω, f. εύσω; aor. 1 ἐπίστευσα, subj. πιστεύσω, ῃς, ῃ, part. πιστεύσας, ασα, αν; perf. ind. πεπίστευκα, *to have faith, to believe, trust, believe in* any person or thing. From

πίστις, εως, ἡ (πείθω), *faith, belief, trust;* esp. said of faith in Christ. Hence

πιστικός, ή, όν, adj. *worthy of confidence, genuine, unadulterated, pure.*

πιστός, ή, όν, adj. *faithful, believing; worthy of belief, credible.*

πίω, ῃς, ῃ, aor. 2 subj. of πίνω.

πλανάω, ῶ, f. ήσω (πλάνη deceit, error), *to mislead, deceive.* Pass. *to be deceived, err, mistake.*

πλάνη, ης, ἡ, *deceit, imposture, fraud.*

πλάνος, ου, ὁ, *a deceiver, impostor.*

πλατεῖα, ας, ἡ, *a street,* esp. *a broad street* of a city; prop. fem. of

πλατύς, εῖα, ύ, adj. *wide, broad.*

πλεῖστος, η, ον, *most, the most,* superl.; and

πλείων, neut. πλεῖον and πλέον, gen. ονος; plur. nom. πλείους and ονες, acc. πλείους and ονας, neut. πλείονα (Compar. of πολύς much), *more,* in number, quantity or value. Neut. πλεῖον, adverbially.

πλέκω, f. ξω; aor. 1 ἔπλεξα, part. πλέξας, αντος, *to plait, braid, weave.*

πλεονεξία, ας, ἡ (πλέον more, ἔχω to have), *the wish to have more* than one's due share of any thing, *covetousness.*

πλευρά, ᾶς, ἡ, *a side* of the human body.

πλέω, f. εύσω, *to sail.*

πλῆθος, εος, τό, (πλήθω), *a multitude, great number.*

πλήθω, or πίμπλημι, f. πλήσω, aor. 1 ἔπλησα, *to fill.* Pass. aor. 1 ἐπλήσθην, *to be filled* with any thing, wholly *imbued* with any passion or feeling, esp. spiritual influence; *to be fulfilled accomplished.*

πλήν, as conj. *but yet, nevertheless;* as prep. with gen. *besides, except.*

πλήρης, ες, gen. εος, ους, adj. *filled full, full, thoroughly imbued* with any feeling, esp. any spiritual influence. Hence

πληρόω, ῶ, fut. ώσω; aor. 1 ἐπλήρωσα, inf. πληρῶσαι: Pass. aor. 1 ind. ἐπληρώθην, subj. πληρωθῶ, *to make full, fill up;* met. *to fulfil, accomplish, complete.* Hence

πλήρωμα, ατος, τό, *fulness;* that with which any thing is filled.

πλησίον, adv. (πλήσιος near),

near by. With art. ὁ πλησίον, as subst. *a neighbor*; or gen. any other person of the same country, class, &c., and even a *fellow-man.*

πλοιάριον, ου, τό, *a small vessel a skiff.* Dimin. from

πλοῖον, ου, τό, *a vessel* or *ship.*

πλούσιος, α, ον, adj. *rich;* with art οἱ πλούσιοι, *the rich.*

πλουτέω, ῶ, f. ήσω, *to be* or *become rich.* From

πλοῦτος, ου, ὁ, *riches, wealth, abundance.*

πνεῦμα, ατος, τό, *wind, breath; spirit, life; the human soul; the Holy Spirit.* From

πνέω, f. πνεύσω aor. 1 ἔπνευσα, *to blow,* as wind.

πνίγω, f. πνίξω, aor. 2 ἔπνιγον, *to choke, to strangle.*

πόθεν, adv. interrog. *whence? from what quarter? how? by what means?*

ποιέω, ῶ, f. ήσω; aor. 1 ἐποίησα, imperat. ποίησον, ποιήσατε, part. ποιήσας; perf. πεποίηκα *to make, form, produce; to do;* expressing action of every kind, whether begun, continued, or completed; also, *to cause, bring about, produce* any event.

ποικίλος, η, ον, *various, divers.*

ποιμαίνω, f. ανῶ, pr. *to feed, tend* flocks or herds; met. *to spiritually tend,* as pastors the Church. From

ποιμήν, ένος, ὁ, *a shepherd.*

ποίμνη, ης, ἡ, *a flock.*

ποῖος, α, ον, correl. pron. interrog., corresponding to οἷος, or τοῖος, pr. *of what kind* or *sort?* gen. *what one? which?*

πόλις, εως, ἡ, *a city* or *town.* Hence

πολίτης, ου, ὁ, *a citizen* or *inhabitant of a town.*

πολλάκις, adv. (πολύς), *often, frequently.*

πολυλογία, ας, ἡ, (πολύς, λόγος), *much-speaking, verbosity.*

πολύς, πολλή, πολύ, adj. *much, many;* of size, *large;* of time, *long.* Neut. πολύ and pl. πολλά, adverbially, much, greatly. Compar. πλείων, Superl. πλεῖστος.

πολύτιμος, ον, adj. (πολύς, τιμή price) *costly, valuable, precious.*

πονηρία, ας, ἡ, *evil disposition, malice.* From

πονηρός, ά, όν, adj. *evil,* both physical and moral, *vicious, wicked.*

Πόντιος, ου, ὁ, *Pontius,* the prænomen of Pilate.

πορεία, ας, ἡ, *a way, journeying.* From

πορεύομαι, f. εύσομαι, imperat. πορεύου; aor. 1 pass. as mid. ἐπορεύθην, part. πορευθείς, έντος, *to go, pass on, go away, depart, journey.*

πορνεία, ας, ἡ, *fornication, adultery.* From

πόρνη, ης, ἡ (περνάω to sell), *a harlot, courtezan.*

πόῤῥω, adv. *far, far off.* Comp. πoῤῥωτέρω, *further.*

πόῤῥωθεν, adv. *far off, at a distance; from afar.*

πορφύρα, *ας*, *ἡ*, *purple dye*; also any thing dyed in purple, *purple cloth*, or *clothing*, as a *purple robe*.

πορφυρέος, *οῦς*; *έα*, *ᾶ*; *έον*, *οῦν*, adj. *purple*.

ποσάκις, adv. interrog. *how often? how many times?* From

πόσος, *η*, *ον*, interrog. pron. adj. (correl. to ὅσος, τόσος), of magnitude or quantity, *how great* or *much?* of number, *how many?* of time, *how long?*

ποταμός, *οῦ*, *ὁ*, *a river*.

ποταπός, *ή*, *όν*, interrog. adj. *of what kind*, *sort*, or *manner?* also, (with exclamation) *qualis, quantusque sit! of what kind!* etc.

πότε, interrog. adv. *when?*

ποτέ, adv. indef. (correl. to τότε, or ὅτε), *when*, *whenever*, *some time or other*.

ποτήριον, *ου*, *τό*, *a drinking-vessel*, *a cup*.

ποτίζω, f. *ίσω*, aor. 1 ἐπότισα *to give to drink*.

ποῦ, adv. interrog. *where? in what place? whither? to what place?*

πούς, *ποδός*, *ὁ*, *the foot*: esp. used in pl. *the feet*.

πρᾶγμα, *ατος*, *τό*, (πράσσω to do), pr. 'a thing doing, or to be done;' gen. *a matter* or *affair*, *thing*.

πραθῆναι, aor. 1 inf. pass. of πιπράσκω.

πραιτώριον, *ου*, *τό* (prætorium), *the palace of the prætor*.

πρᾶξις, *εως*, *ἡ* (πράσσω), 'something done, *a deed*; pl. πράξεις, *actions*, *conduct*.

πρᾷος, *α*, *ον*, adj. *mild*, *meek*, *gentle*.

πρασιά, *ᾶς*, *ἡ*, *a bed in a garden*; *a square*. πρασιαὶ πρασιαί, *by squares*, like beds in a garden.

πράσσω, f. *ξω*; aor. 1 ἔπραξα: Pass. pf. πέπραγμαι, part. -μένος, *to do*, *perform*, *practise*; also, *to exact*, *collect* money.

πραΰς, *εῖα*, *ύ*, adj. nom. pl. *εῖς*, *meek*, *mild*.

πρέπει, impers. *it befits*, *is becoming*. Part. πρέπον, *οντος*, *fitting*, *becoming*.

πρεσβύτερος, *α*, *ον* (comp. of πρέσβυς old), *older*, *elder*. Plur, οἱ πρεσβύτεροι, *the ancients*, esp. one's *ancestors*; also, *the members of the Jewish Sanhedrim*; *the elders* of a Christian church.

πρεσβύτης, *ου*, *ὁ*, *an old man*.

πρίν, adv. of time, *before*, *formerly*.

πρό, prep. gov. the genit., *before*, both of place and time.

προ-άγω, f. *άξω*; aor. 2 προήγον, part. προαγών, *όντος*, *to go before*, *lead the way*; of time, *to go first*, *precede*.

προαύλιον, *ου*, *τό*, *the vestibule* or *gateway* leading to the inner court of a palace.

προ-βαίνω, f. -βήσομαι; aor. 2 προέβην, part. προβάς; perf. προβέβηκα, part. κώς, υῖα, ός, *to go forward*, *advance*; *to be advanced in years*.

προβατικός, η, όν, adj. *pertaining to sheep.* ἡ προβατική, πύλη understood, the *sheep-gate.* From

πρόβατον, ου, τό, *a sheep.*

προβεβηκώς, υῖα, ός, perf. part. of προβαίνω.

προδότης, ου, ὁ (προδίδωμι to give up), *a betrayer, traitor.*

προέφθασα, ας, ε, aor. 1 of προφθάνω.

προέρχομαι, fut. -ελεύσομαι; aor. 2 προῆλθον, part. προελθών, *to go forward, pass on.*

προῆγον, ες, ε, impf. act. of προάγω.

πρόθυμος, ον, adj. (πρό, θυμός mind), *forward in mind, prompt, zealous.*

προέδραμον, ες, ε, aor. 2 of προτρέχω.

προ-κόπτω, f. ψω, aor. 1 προέκοψα, *to proceed, make progress, advance, increase.*

προ-πορεύομαι, f. εύσομαι, *to go before, precede.*

πρός, prep. gov. gen. dat. and accus. With gen. *from, by; by, at, near;* with accus. *towards, to, unto, at.*

προσ-αιτέω, ῶ, f. ήσω, *to ask an alms, beg.* Hence

προσαίτης, ου, ὁ, *a beggar.*

προσ-αναλίσκω, f. -αναλώσω; aor. 1 -ανήλωσα, part. -αναλώσας, *to expend, consume.*

προσ-δαπανάω, ῶ, f. ήσω, *to spend besides.*

προσ-δέχομαι, f. ξομαι, dep. mid. *to receive to oneself, entertain* as a guest.

προσδραμών, aor. 2 part. of προστρέχω.

προσ-δοκάω, ῶ, f. ήσω, *to wait for, await.*

προσέπεσον, ες, ε, aor. 2 of προσπίπτω.

προσ-έρχομαι, aor. 2 προσῆλθον, part. προσελθών, dep. mid. *to come near, approach.*

προσευχή, ῆς, ἡ, *prayer* offered to God. From

προσ-εύχομαι, f. ξομαι; aor. 1 inf. προσεύξασθαι, imperat. 2 p. sing. πρόσευξαι, subj. προσεύξωμαι, *to pray to, offer prayer to.*

προσ-έχω, f. ξω, aor. 2 προσεῖχον, *to apply to,* esp. one's mind to any thing, *to attend to, take heed.*

προσῆλθον, ες, ε, aor. 2 of προσέρχομαι.

προσήλυτος, ου, ὁ, *a proselyte, a convert to Judaism.*

προσήνεγκα, ας, ε; ον, ες, ε, aor. 1 and 2; and

προσηνέχθην, ης, η, aor. 1 pass. of προσφέρω.

προσθεῖναι, aor. 2 inf. of προστίθημι.

προσηυχόμην, ου, ετο, imperf. of προσεύχομαι.

προσ-καλέομαι, οῦμαι, f. έσομαι, aor. 1 προσεκαλεσάμην, part. προσκαλεσάμενος, mid. *to call to, summon, invite.*

προσκόπτω, f. ψω, aor. 1 προσέκοψα, *to strike upon, stumble against; to beat against,* as a tempest.

προσ-κυλίω, f. ίσω, aor. 1 προσ-

εκύλισα, *to roll to* or *upon* any thing.

προσ-κυνέω, ῶ, f. ήσω, aor. 1 προσεκύνησα, *to prostrate oneself before; reverence, worship*. Hence

προσκυνήτης, ου, ὁ, *a worshipper*.

προσ-λαμβάνομαι, f. -λήψομαι; aor. 2 -ελαβόμην, part. προσλαβόμενος, *to take*, as by the hand.

προσ-μένω, f. -μενῶ, *to remain, continue*.

προσ-ορμίζομαι, f. ίσομαι, aor. 1 -ωρμίσθην, *to bring* a ship *to land*.

προσ-πίπτω, f. -πεσοῦμαι, aor. 1 προσέπεσον, *to fall upon; fall down before*.

προσ-ποιέομαι, οῦμαι, impf. προσεποιούμην, εῖτο, dep. mid. *to make as though, assume the appearance of*.

προσ-τάσσω, f. ξω, aor. 1 προσέταξα, *to enjoin upon, prescribe to, command*.

προσ-τίθημι, f. θήσω, f. pass. προστεθήσομαι, *to put to, add to*.

προσ-τρέχω, aor. 2 προσέδραμον, part. -δραμών, *to run to*.

προσφάγιον, ου, τό (προσφαγεῖν), lit. what is eaten with bread, as *meat* or *fish*.

προσ-φέρω, aor. 1 προσήνεγκα, *to bring to, conduct to; to present to, offer to, make offering to*.

προσ-φωνέω, ῶ, f. ήσω, aor. 1 προσεφώνησα, *to hail, call to, summon*.

πρόσωπον, ου, τό (πρός, ὤψ, ὠπος the eye), *the visage, face, countenance; the presence, person*.

πρότερον, adv. *before, former*; with article, τό πρότερον, *before, previously*.

προ-τρέχω, aor. 2 -έδραμον, *to run before*.

προ-ϋπάρχω, f. ξω, imperf. προϋπῆρχον (πρό, ὑπάρχω to be), *to have formerly been*.

πρόφασις, έως, ἡ, *a pretext, pretence*.

προφητεία, ας, ἡ, *prophecy, a prophecy*. From

προφήτης, ου, ὁ (πρόφημι to foretell), *a foreteller of future events*; also, *one who speaks* or *writes under divine inspiration, a prophet*. Hence

προφητεύω, f. εύσω; aor. 1 προεφήτευσα, imperat. προφήτευσον, *to act as prophet, prophesy*; also, in a lower sense, *to divine, guess*.

προφῆτις, ιδος, ἡ, *a prophetess*.

προ-φθάνω, f. -φθάσω, aor. 1 προέφθασα, *to anticipate, to do* any thing *before* another.

πρύμνα, ας, ἡ, *the stern of a ship*.

πρωΐ, adv. (πρό), *early in the morning*. Hence

πρώϊος, ϊα, ϊον, adj. found only in ἡ πρωΐα, scil. ὥρα, *the morning hour, the early morn*.

πρωτοκαθεδρία, ας, ἡ (πρῶτος, καθέδρα a seat), *the most honourable seat*.

πρωτοκλισία, ας, ἡ (πρῶτος,

κλισία a couch), *the most honorable couch*, for reclining on at table.

πρῶτος, η, ον, *foremost*, in place or order, *first*; in rank, *chief*. Neut. πρῶτον, as adv. *first of all, chiefly especially*.

πρωτοτόκος, ον, adj. *first-born*.

πτερύγιον, ου, τό, *a point, pinnacle, extremity* of any thing. Prop. dim. of

πτέρυξ, υγος, ἡ, *a wing*.

πτύον, ου, τό, *a fan*, or *shovel* for winnowing grain.

πτύσμα, ατος, τό (πτύω), *spittle, saliva*.

πτύσσω, f. πτύξω, aor. 1 ἔπτυξα, *to roll* or *fold up*.

πτύω, f. πτύσω, aor. 1 ἔπτυσα, *to spit*.

πτῶσις, εως, ἡ (πίπτω to fall), *a downfall*, esp. of a building.

πτωχός, ή, όν (πτώσσω to cower), pr. an adj. *crouching*, as said of mendicants; usu. a subst. πτωχός, οῦ, ὁ, *a beggar*, or at least one who is *needy, destitute*; met. *lowly, humble*.

πύλη, ης, ἡ, *a door*, or *gate*, esp. *a city gate*.

πυλών, ῶνος, ὁ, *a portal, porch*, or *vestibule*.

πυνθάνομαι, f. πεύσομαι, aor. 2 ἐπυθόμην, *to ask, inquire*.

πῦρ, πυρός, τό, *fire*.

πυρετός, οῦ, ὁ, *a fever*.

πω, enclitic particle, *yet*, often compounded with μή, and μηδέ, οὐδέ, and οὐ.

πωλέω, ῶ, f. ήσω; aor. 1 ἐπώλησα, imper. πώλησον, *to sell*.

πῶλος, ου, ὁ, ἡ, *a foal* of an ass or horse.

πωρόω, ῶ, f. ώσω, perf. part. pass. πεπωρωμένος, η, ον (πῶρος callous) *to render callous, to harden*. Pass. *to be hard or insensible*.

πῶς, adv. interrog. *how? in what way* or *manner? by what means?*

P.

ῥαββί, ὁ, indecl. *master, teacher*; and

ῥαββουνί, or ῥαββουνί, ὁ, indecl. *my master*; a term of higher honour than ῥαββί: both Hebrew words.

ῥάβδος, ου, ἡ, *a rod, staff*.

Ῥαμα, ἡ, indecl. *Rama*.

ῥαπίζω, f. ίσω, aor. 1 ἐῤῥάπισα, *to scourge, buffet, smite*.

ῥαφίς, ίδος, ἡ (ῥάπτω to sew), *a needle*.

Ῥαχήλ, ἡ, indecl. *Rachel*.

ῥέω, perf. εἴρηκα, plup. εἰρήκειν, *to speak, say; address, call*. Pass. fut. 3 εἰρήσομαι; perf. εἴρημμαι, part. -μένος; aor. 1 ἐῤῥήθην, or ἐῤῥέθην, part. ῥηθείς, εῖσα, έν, *to be said, uttered*.

ῥηθέν, nom. sing. neut. of ῥηθείς, part. aor. 1 of ῥέω. τὸ ῥηθέν, *that which has been said*.

ῥῆμα, ατος, τό (ῥέω), 'what is spoken,' *a word, a speech*, or *saying*; also, a *matter*, or *affair*, = πρᾶγμα. In plur. ῥήματα, *discourse*.

ῥίζα, ας, ἡ, *a root*.

ῥίπτω, f. ψω; aor. 1 ἔῤῥιψα, part. ῥίψας, *to throw, cast,* or *hurl;* in milder sense, *to lay down.* Pass. ῥίπτομαι, *to be cast forth;* perf. part. ἐῤῥιμμένος, *dispersed, cast forth, scattered abroad.*

ῥομφαία, ας, ἡ, *a sword;* esp. a straight sword.

Ῥοῦφος, ου, ὁ, *Rufus.*

ῥύμη, ης, ἡ, *a street, lane.*

ῥύομαι, f. σομαι, imperat. aor. 1 mid. ῥῦσαι, ἀσθω, *to rescue* from evil, *deliver* from danger. Aor. 1 pass. ἐῤῥύσθην, part. ῥυσθείς, έντος *to be delivered.*

ῥύσις, εως, ἡ, *a flux* or *flow of blood.*

Ῥωμαϊκός, ή, όν, adj *Roman.*

Ῥωμαῖος, ου, ὁ, *a Roman.*

Σ.

σαβαχθανί, *thou hast forsaken me.* A Chaldee word.

σάββατον, ου, τό, *the Sabbath,* also *a week.*

σαγήνη, ης, ἡ, *a drag-net.*

Σαδδουκαῖος, ου, ὁ, *a Sadducee.*

σάκκος, ου, ὁ, *sackcloth, a garment of sackcloth.*

Σαλείμ, ἡ, indecl. *Salim.*

σαλεύω, f. υσω, aor. 1 ἐσάλευσα, *to move, shake.*

σάλπιγξ, ιγγος, ἡ, *a trumpet.* Hence

σαλπίζω, f. ίσω, aor. 1 ἐσάλπισα, *to sound a trumpet.*

Σαμάρεια, ας, ἡ, *Samaria.* Hence

Σαμαρείτης, ου, ὁ, *a Samaritan.*

Σαμαρεῖτις, ιδος, ἡ, *a Samaritan woman.*

Σαρέπτα, ων, τά, *Sarepta.*

σάρξ, σαρκός, ἡ, 1. *flesh;* 2. the *body,* or external nature of man, as distinguished from the πνεῦμα, the *spiritual* nature, or *inner man.*

Σατανᾶς, ᾶ, ὁ, *Satan;* = ὁ διάβολος, *the Devil.*

σάτον, ου, τό, *a satum,* a measure containing about one and a half peck.

σβέννυμι, f. σβέσω, *to extinguish, quench.*

σεαυτοῦ, ῆς, οῦ, contr. σαυτοῦ, reflexive pron. *of thyself.*

σεισμός, οῦ, ὁ, *an earthquake.* From

σείω, f. σω, aor. 1 pass. ἐσείσθην, *to shake,* with the idea of *concussion;* esp. of an earthquake.

σελήνη, ης, ἡ, *the moon.* Hence

σεληνιάζομαι, f. άσομαι, *to be a lunatic; be subject to epileptic fits,* which were supposed to increase in strength with the increase of the moon.

σέσωκα, ας, ε, perf. of σώζω.

σημεῖον, ου, τό, *a sign,* or *token; proof, evidence; a wonderful work, miracle.*

σήμερον adv. *to-day.*

σής, σητός, ὁ, *a clothes-worm,* or *moth.*

σιαγών, ονος, ἡ, *the cheek.*

σιγάω, f. ήσω, aor. 1 ἐσίγησα (σιγή silence), *to be silent.*

Σιδών, ωνος, ἡ, *Sidon*.

σίκερα, τό, indecl. *sikera*, *strong drink* in general.

Σιλωάμ, ὁ, indecl. *Siloam*, name of a fountain near Jerusalem.

Σίμων, ωνος, ὁ, *Simon*. 1. Simon Peter. 2. Simon the Cananite. 3. A man of Cyrene who was compelled to assist in bearing the cross. 4. Several others of this name are mentioned in the N. T.

σίναπι, εως, τό, *mustard*.

σινδών, όνος, ἡ, *cloth of fine linen* or *cotton*, used for garments and for enveloping dead bodies.

σινιάζω, f. άσω; aor. 1 ἐσινίασα, inf. σινιάσαι, *to sift*.

σιτευτός, ή, όν, *fed with grain*, *fattened*. From

σῖτος, ου, ὁ, *grain*, *corn*, esp. *wheat*. Plur. τὰ σῖτα.

Σιών, ὁ, indecl. *Sion* or *Zion*, one of the hills upon which Jerusalem was built; put also for the whole city.

σιωπάω, ῶ, imperat. σιώπα, f. ήσω, aor. 1 ἐσιώπησα, *to be silent*, *keep silence*, *be still*.

σκανδαλίζω, f. ίσω, aor. 1 ἐσκανδάλισα: Pass. aor. 1 ἐσκανδαλίσθην, f. θήσομαι, *to cause* any one *to err*, *to scandalize*. From

σκάνδαλον, ου, τό, *a trap-stick*, *trap*, *snare*; met. a *cause of offence*, that which *makes* any one *err*, either in principles or practice.

σκέλος, εος, ους, τό, *the leg*.

σκέπτομαι, f. ψομαι, *to visit*.

σκεῦος, εος, contr. ους, τό, pl. σκεύεα, contr. σκεύη, *a utensil*, or *article* of furniture of any kind, esp. *a vessel*; also, in pl. *property* of any kind.

σκηνή, ῆς, ἡ, *a tent*, *booth*, *hut*.

σκιά, ᾶς, ἡ, *a shade*, *shadow*.

σκιρτάω, ῶ, f. ήσω, aor. 1 ἐσκίρτησα, *to leap*, *jump*.

σκολιός, ά, όν, adj. *crooked*.

σκορπίζω, f. ίσω, aor. 1 ἐσκόρπισα, *to scatter*, *disperse*.

σκόρπιος, ου, ὁ, *a scorpion*.

σκοτίζω, f. ίσω: Pass. perf. ἐσκότισμαι, aor. 1 ἐσκοτίσθην, *to darken*, *obscure*. From

σκότος, εος, τό, pr. *darkness* also a *place* of darkness, fig. *moral* darkness, *ignorance*.

σκυθρωπός, όν, adj. (σκυθρός grim, ὄψ the countenance), *of a stern* or *sad countenance*.

σκύλλω, f. υλῶ; perf. pass. ἔσκυλμαι, part. ἐσκυλμένος, *to weary*, *fatigue*; *annoy*, *vex*.

σμύρνα, ης, ἡ, *myrrh*. Hence

σμυρνίζω, f. ίσω, perf. part. pass. ἐσμυρνισμένος, η, ον, *to mingle with myrrh*.

Σόδομα, ων, τά, *Sodom*.

Σολομῶν, ῶντος, ὁ, *Solomon*.

σορός, οῦ, ὁ, *a bier*, or *funeral couch*.

σός, σή, σόν, pron. poss. *thy*, *thine*.

σουδάριον, ου, τό, *a handkerchief*, or *napkin*.

σοφία, ας, ἡ, *wisdom*, *prudence*.

σοφός, ή, όν, adj. *wise*.

σπαργανόω, ῶ, f. ώσω, aor. 1 ἐσπαργάνωσα, *to swathe, wrap in swaddling clothes*; perf. pass. part. ἐσπαργανωμένος.

σπαρείς, έντος, part. aor. 2 pass. of σπείρω.

σπεῖρα, ας, ἡ, *a band, troop*, or company of soldiers.

σπείρω, f. ερῶ, inf. aor. 1 σπεῖραι: Pass. pf. ἔσπαρμαι, part. ἐσπαρμένος; aor. 2 ἐσπάρην, part. σπαρείς, *to sow seed.*

σπέρμα, ατος, τό, *seed; offspring, progeny.*

σπεύδω, f. σω; aor. 1 ἔσπευσα, part. σπεύσας, αντος, *to hasten.*

σπήλαιον, ου, τό, *a cave, cavern.*

σπλαγχνίζομαι, f. ίσομαι, aor. 1 ἐσπλαγχνίσθην, *to pity, have compassion on.* From

σπλάγχνον, ου, τό, *an intestine.* Mostly in plur. τὰ σπλάγχνα, the *intestines.* Used often like our 'heart,' for the seat of the affections, as pity and love; hence met. *pity, love.*

σπόγγος, ου, ὁ, *a sponge.*

σποδός, οῦ, ὁ, *ashes.*

σπόρος, ου, ὁ, *seed.*

σπουδή, ῆς, ἡ (σπεύδω), *speed, diligence.*

σπυρίς, ίδος, ἡ, *a basket.*

στάδιος, ου, ὁ, *a stadium, a furlong*, the eighth of a mile.

σταθείς, έντος, aor. 1 part. pass. of ἵστημι.

στάσις, εως, ἡ, *a tumult, insurrection.*

στατήρ, ερος, ὁ, *a stater*, a coin worth about fifty cents.

σταυρός, οῦ, ὁ, (στάω to fix), pr. *a stake*, or *post fixed* in the ground; gen. the post with a cross-piece, which formed the *cross* on which criminals were crucified. Hence

σταυρόω, f. ώσω, aor. 1 ἐσταύρωσα: Pass. aor. 1 part. σταυρωθείς, imperat. σταυρώθητι, inf. σταυρωθῆναι, *to crucify.*

στέγη, ης, ἡ (στέγω to cover), *a roof.*

στεῖρος, α, ον, adj. *barren.*

στενάζω, f. άξω, aor. 1 ἐστέναξα, *to groan, sigh.* From

στενός, ή, όν, adj. *narrow, strait.*

στέφανος, ου, ὁ, *a crown.*

στῆθος, εος, ους, τό, *the breast.*

στήκω, def. verb, used only in the pres. *to stand.*

στηρίζω, f. ίξω; aor. 1 ἐστήριξα, imperat. στήριξον; pf. pass. ἐστήριγμαι, ικται, *to fix firm, to set firmly.*

στιγμή, ῆς, ἡ, *a point;* of time, *an instant, a moment.*

στοά, ᾶς, ἡ, *a porch, portico, piazza.*

στολή, ῆς, ἡ, *a vestment* or *robe.*

στόμα, ατος, τό, *the mouth.*

στράτευμα, άτος, τό, *a military force, an army;* in pl. τὰ στρατ., as we say *forces* for troops.

στρατιά, ας, ἡ, *a body of soldiers, an army; a host*, as said of angels. Hence

στρατιώτης, ου, ὁ, *a soldier.*

στραφείς, εῖσα, έν, έντος, part.

aor. 2 pass. in form, but mid. in sense of *στρέφεσθαι*, *to turn oneself, turn round, turn to an object.*

στρέφω, f. *ψω*, aor. 1 *ἔστρεψα*, *to turn*; *στρέφομαι*; aor. 2 *ἐστράφην*, subst. *στραφῶ*, part. *στραφείς*, *έντος*, *to turn oneself, be converted.*

στρωννύω, or *στρώννυμι*, f. *στρώσω*; aor. 1 *ἔστρωσα*, imperat. *στρῶσον*: Pass. perf. *ἔστρωμαι*, part. *ἐστρωμένος*, *to strew* or *spread* materials for a bed or couch.

στυγνάζω, f. *άσω*; aor. 1 *ἐστύγνασα*, part. *στυγνάσας*, *to look sorrowful or gloomy.*

σύ, gen. *σοῦ*, pron. of 2 pers. *thou*; pl. *ὑμεῖς*, *ye.*

συγγένεια, *ας*, *ἡ*, *relationship, kindred.* From

συγγενής, *ές*, adj. (*σύν*, *γένος*), *related, kindred.* As subst. *a relation, kinsman.*

συγ-καλέω, *ῶ*, f. *έσω*, act. *to call together.* Mid. *συγκαλέομαι*, aor. 1 inf. *συγκαλέσασθαι*, part. *άμενος*, *to call together* to oneself, *convoke* for the purpose of address or counsel.

συγ-κλείω, f. *σω*, aor. 1 *συνέκλεισα*, *to shut up, inclose.*

συγ-κύπτω, f. *ψω*, *to be bent together.*

συγ-χαίρω, aor. 1 pass. *συνεχάρην*, imperat. *συγχάρητε*, *to rejoice with.*

συγ-χράομαι, *ῶμαι*, *to associate with, have intercourse with.*

συ-ζητέω, *ῶ*, f. *ήσω*, *to inquire* by conferring or discussing together; *to dispute.*

συκῆ, *ῆς*, *ἡ*, *a fig-tree.*

συκομορέα, *ας*, *ἡ*, *a sycamore tree*, a species of fig.

σῦκον, *ου*, *τό*, *a fig.*

συκοφαντέω, *ῶ*, f. *ήσω*, aor. 1 *ἐσυκοφάντησα* (*σῦκον*, *φαίνω* to show), lit. 'to show figs,' i. e. to give information against those who illegally exported figs. Hence *to accuse unjustly, extort money from.*

συλ-λαλέω, *ῶ*, f. *ήσω*, imperf. contr. *συνελάλουν*, *to converse with.*

συλ-λαμβάνω, f. *-λήψομαι*, aor. 2 *συνέλαβον*, perf. *συνείληφα*, *to take, seize; to conceive*, i. e. *become pregnant; to assist.* Pass. aor. 1 inf. *συλληφθῆναι*, *to have been conceived.*

συμ-βαίνω, f. *-βήσομαι*, aor. 2 *συνέβην*, perf. part. *συμβεβηκώς*, *ότος*, *to happen, fall out.*

συμ-βάλλω, f. *-βαλῶ*, aor. 2 *συνέβαλον*, *to throw together; reflect; to meet.*

συμ-βουλεύω, f. *εύσω*, aor. 1 act. *συνεβούλευσα*, *to give counsel* to any one. Mid, *συμβουλεύομαι*, aor. 1 *συνεβουλευσάμην*, *to take counsel together, to plot.*

συμβούλιον, *ου*, *τό*, *counsel, consultation*; with *λαμβάνειν*, *to take counsel, to plot.*

Συμεών, *ὁ*, indecl. *Simeon,*

συμμαθητής, *οῦ*, *ὁ*, *a fellow disciple.*

συμπληρόω, *ῶ*, f. *ώσω*, *to fill*;

to fulfill. Pass. *to be filled, fulfilled.*

συμ-πνίγω, f. **ξω**, aor. 1 **συνέπνιξα**, *to choke; to crowd.*

συμ-πορεύομαι, f. **εύσομαι**, dep. *to go with, accompany.*

συμπόσιον, ου, τό, *a table-party* or *company*, **συμπόσια συμπόσια**, *in companies* or *rows.*

συμ-φέρω, *to conduce to* any one's *good.* Impers. **συμφέρει τινί**, *it is expedient to, profitable for.*

συμ-φύω, f. **ύσω**: Pass. inf. pr. **συμφύεσθαι**, aor. 2 **συνεφύην**, part. **συμφυείς, εῖσα, έν**, *to spring up* and *grow together.*

συμ-φωνέω, ῶ, f. **ήσω**; aor. 1 **συνεφώνησα**, *to sound together, agree together.* Hence

συμφωνία, ας, ἡ, *a concert.*

σύν, prep. gov. the dat., *with, together.*

συν-άγω, f. **ξω**; aor. 2 **συνήγαγον**, part. **συναγαγών**, *to bring* or *gather together;* of things, *to collect;* of persons, *to convoke, assemble.* So pass. **συνάγομαι**, pf. **συνῆγμαι**, part. **συνηγμένος**; aor. 1 **συνήχθην**, part. **συναχθείς**, *to be gathered* or *assembled.* Hence

συναγωγή, ῆς, ἡ, *an assembly for divine worship, a synagogue.*

συν-αθροίζω, f. **σω**: Pass. pf. **συνήθροισμαι**, part. **συνηθροισμένος**, *to gather together, convene.*

συν-αίρω, f. **αρῶ**, aor. 1 inf. **συνᾶραι**, *to draw together, settle accounts with* any one.

συν-ακολουθέω, ῶ, f. **ήσω**; aor. 1 **συνηκολούθησα**, *to follow with, accompany.*

συν-αλίζω, f. **ίσω**, *to gather together.* Pass. **συναλίζομαι**, *to be gathered together, to assemble with.*

συν-ανά-κειμαι, f. **κείσομαι**, *to recline with, to sit down to table with* any one.

συν-αντάω, ῶ, f. **ήσω**, *to meet with.* Hence

συνάντησις, εως, ἡ, *a meeting.*

συν-αντι-λαμβάνομαι, f. **-λήψομαι**, aor. 1 **συναντελαβόμην**, subj. **συναντιλάβωμαι**, *to aid, assist.*

συνάξω, εις, ει, fut. of **συνάγω**.

συναχθείς, part. aor. 1 pass. of **συνάγω**.

σύνδουλος, ου, ὁ, *a fellow-slave* or *servant.*

συνεβουλεύσαντο, 3 p. pl. aor. 1 mid. of **συμβουλεύω**.

συνέδραμον, ες, ε, aor. 2 of **συντρέχω**.

συνέδριον, ου, τό, *an assembly* or *council, the Sanhedrim.*

συνέκλεισα, ας, ε, aor. 1 of **συγκλείω**.

συνέλαβον, ες, ε, aor. 2 of **συλλαμβάνω**.

συνελάλουν, εις, ει, imperf. contr. of **συλλαλέω**.

συνεπορευόμην, ου, ετο, impf. of **συμπορεύομαι**.

συν-έρχομαι, aor. 2 **συνῆλθον**, *to come together, assemble.*

συν-εσθίω, *to eat with,*

σύνεσις, εως, ἡ, (**συνίημι** to understand), *understanding.*

συνετός, ή, όν, adj. *intelligent, sagacious.*

συν-έχω, f. ξω, *to hold together, hold fast, to hem in*; pass. **συνέχομαι**, *to be held fast*, by disease, fear etc.

συνήγαγον, ες, ε, aor. 2; and

συνηγμένος, η, ον, perf. part.; and

συνήχθην, ης, η, aor. 1 pass. of **συνάγω**.

συνῆκα, ας, ε, aor. 1; and

συνῆν, ῆς, ῆ, aor. 2 of **συνίημι**.

συνηθροισμένος, η, ον, perf. pass. part. of **συναθροίζω**.

συνῆλθον, ες, ε, aor. 2 of **συνέρχομαι**.

συν-ίημι, inf. -ιέναι, part. -ιών; f. -ήσω, aor. 1 -ῆκα, *to put together*, esp. in the mind, i. e. to *understand, comprehend.*

συνοδία, ας, ἡ (σύν, ὅδος a way), *a journeying together*; *a company* of travellers, *a caravan*

συν-τάσσω, f. τάξω, aor. 1 **συνέταξα**, *to set together, arrange, put in order, appoint.*

συντέλεια, ας, ἡ, *the end, completion* of any thing. From

συν-τελέω, ῶ, f. έσω; aor. 1 **συνετέλεσα**, part. **συντελέσας**, *to finish, complete.*

συντετριμμένος, η, ον, perf. part. pass. of **συντρίβω**.

συν-τηρέω, ῶ, f. ήσω, *to preserve lay up; protect.*

συν-τρέχω, aor. 2, **συνέδραμον**, *to run together, flock together.*

συν-τρίβω, f. ψω, *to break in pieces, crush.*

Συρία, ας, ἡ, *Syria.* Hence

Σύρος, ου, ὁ, *a Syrian.*

Συροφοινίκισσα, ης, ἡ, *a Syrophenician woman.*

σύρω, *to draw* or *drag*, esp. as said of a net *to haul.*

συ-σταυρόω, ῶ, f. ώσω, part. aor. 1 pass. **συσταυρωθείς**, έντος, only used in pass. *to be crucified with.*

Συχάρ, ἡ, indecl. *Sychar.*

σφόδρα, adv. *exceedingly.*

σφραγίζω, f. ίσω, aor. 1 **ἐσφράγισα**, *to seal, secure by sealing.*

σχίζω, f. ίσω, *to split, to rend.* Pass. perf. **ἔσχισμαι**, aor. 1 **ἐσχίσθην**. Hence

σχίσμα, ατος, τό, *a rent, division; dissension, schism.*

σχοινίον, ου, τό, *a rope, cord.*

σώζω, f. σω; aor. 1 **ἔσωσα**, inf. **σῶσαι**; perf. **σέσωκα**: Pass. perf. **σέσωσμαι**, inf. **σεσῶσθαι**; aor. 1 **ἐσώθην**, subj. **σώθω**, inf. **σωθῆναι**, *to save, deliver* from danger; *restore to health*; met *to save from eternal death bring to salvation.*

σῶμα, ατος, τό, *the body*; also *body*, as opp. to spirit; *the body* as opp. to the soul.

σῶσον, aor. 1 imperat. of **σώζω**.

σωτήρ, ῆρος, ὁ (σώζω), *a Saviour, deliverer*; esp. *the Saviour*, our Lord Jesus Christ. Hence

σωτηρία, ας, ἡ, and

σωτήριον, ου, τό, *salvation, deliverance.*

T.

τάλαντον, ου, τό, *a talent*: a

weight, and a sum of money, varying in different countries; the Jewish talent was in weight about 125 pounds; and as a sum of money, its value was about 1500 dollars. Used indefinitely to denote any large sum.

ταμεῖον, ου, τό, *a closet, chamber*.

τάξις, εως, ἡ, (τάσσω), *order, succession*.

ταπεινός, ή, όν, adj. *lowly, humble*. Hence

ταπεινόω, ῶ, f. ώσω, *to make low, to humble, depress*.

ταπείνωσις, εως, ἡ, *lowliness, low estate*.

ταράσσω, f. ξω, aor. 1 ἐτάραξα, *to disturb, trouble*. Pass. ταράσσομαι, perf. τετάραγμαι, aor. 1 ἐταράχθην, *to be harrassed, disquieted*. Hence

ταραχή, ῆς, ἡ, *agitation, troubling, commotion*.

τάσσω, f. τάξω, *to order*. Mid. τάσσομαι, used esp. in aor. 1 ἐταξάμην, part. άμενος, *to arrange, appoint*.

ταφή, ῆς, ἡ (θάπτω to bury), *burial, sepulture*.

τάφος, ου, ὁ (θάπτω), *a sepulchre, burial-place*.

ταχέως, adv. *swiftly, quickly*.

τάχιον, adv. (pr. compar. of ταχύ), *more swiftly*.

ταχύς, εῖα, ύ, adj. *fleet, swift, quick*. Neut. ταχύ, as adv. *quickly, hastily, speedily*.

τέ, conj. (bearing the same relation to καί as *que* in Lat. does to *et*), *and, also*. Joined with the article it is written ὅ,τε, ἥ,τε, τό,τε, to distinguish it from the adverbs ὅτι, τότε, *and he, she, it*. τέ....καί, *both.... and, and....also*.

τέθεικα, ας, ε, perf. of τίθημι.

τεθεμελίωτο, 3 pers. sing. plup. pass of θεμελιόω, augment omitted.

τεθλιμμένος, η, ον, perf. part. pass. of θλίβω.

τέθνηκα, ας, η, perf. of θνήσκω.

τεθνηκώς, υῖα, ός, perf. part. of θνήσκω.

τεθραμμένος, η, ον, perf. part. pass. of τρέφω.

τεθραυσμένος, η, ον, perf. part. pass. of θραύω.

τέκνον, ου, τό, *a child*.

τέλειος, η, ον, adj. (τέλος), *perfect, complete*.

τελειόω, ῶ, f. ώσω, aor. 1 ἐτελείωσα, *to complete, finish, perfect*.

τελείωσις, εως, ἡ, *completion; fulfilment* of promises.

τελεσφορέω, ῶ, f. ήσω, *to bring to end, mature, perfect*.

τελευτάω, ῶ, f. ήσω, aor. 1 ἐτελεύτησα (τέλος), *to finish* one's life, *to die, be put to death*.

τελευτή, ῆς, ἡ, *end of life, death, decease*.

τελέω, ῶ, f. έσω, aor. 1 ἐτέλεσα; *to finish, complete; to pay* taxes, etc. Pass. perf. τετέλεσμαι, εσται, *to be finished*.

τέλος, εος, ους, τό, *an end, termination; a tax, impost*.

τελώνης, ου, ὁ, *a tax-gatherer*, a publican. Hence

τελώνιον, ου, τό, *a toll house, collector's office.*

τέρας, ατος, τό, *a wonder, prodigy, miracle.*

τεσσαράκοντα, num. indecl. *forty.*

τέσσαρες, α, num. *four.*

τεταραγμένος, η, ον, perf. part. pass. of ταράσσω.

τεταρταῖος, α, ον, adj. *on* or *pertaining to the fourth day.*

τέταρτος, η, ον, num. *fourth.*

τετέλεσμαι, σαι, ται, perf. pass. of τελέω.

τετρακισχίλιοι, αι, α, num. *four thousand.*

τετραπλόος, οῦς; όη, ῆ; όον, οῦν, *four-fold, quadruple.*

τετραρχέω, ῶ, f. ήσω, *to be tetrarch.* From

τετράρχης, ου, ὁ (τέτρας, four, ἀρχή rule), *a tetrarch*, i. e. one who rules the fourth part of a kingdom.

τεχθείς, έντος, aor. 1 part. of τίκτω.

τηρέω, ῶ, f. ήσω, aor. 1 ἐτήρησα, perf. τετήρηκα, *to watch, observe, keep.*

Τιβεριάς, άδος, ἡ, *Tiberias*, a lake or sea in Galilee, called also the lake of Genessareth; also a city on its shore; named after

Τιβέριος, ου, ὁ, *Tiberius*, a Roman emperor.

τίθημι, f. θήσω, aor. 1 ἔθηκα, perf. τέθεικα, *to put, place; to lay down; to constitute, appoint.*

τίκτω, f. τέξομαι, aor. 2 ἔτεκον, *to bear, bring forth* children.

τιμάω, ῶ, f. ήσω, aor 1 ἐτίμησα: perf. pass. τετίμημαι, part. τετιμημένος; aor. 1 mid. ἐτιμησάμην, *to value, set a price on; to esteem, honor.* From

τιμή, ῆς, ἡ, *a price, value; honor.*

τὶς, τὶ, gen. τινὸς, indef. pron. *some, any; a certain* person or thing; it may often be best rendered by the indef. article, *a, an.* It is usually written without the accent, or with the grave, to distinguish it from

τίς, τί, gen. τίνος, pron. interrog. *who? which? what? why? in what manner?* etc.

τίτλος, ου, ὁ, *a title, superscription.*

τοιοῦτος, τοιαύτη, τοιοῦτο, pron. adj. *of this kind* or *sort, such.*

τόκος, ου, ὁ (τίκτω) *that which is produced;* of money, *interest.*

τολμάω. f. ήσω; aor. 1 ἐτόλμησα, part. τολμήσας, *to dare, venture.*

τόπος, ου, ὁ, *a place, a region.*

τοσοῦτος, αύτη, οῦτο, *so great, so much, so many.*

τότε, adv. of time, *then.* ἀπὸ τότε, *from that time.*

τοὔνομα, by crasis for τὸ ὄνομα, used adverbially, *by name.*

τράπεζα, ης, ἡ, *a table.*

τραῦμα, ατος, τό, *a wound.*

τράχηλος, ου, ὁ, *the neck.*

τραχύς, εῖα, ύ, adj. *rough, uneven.*

Τραχωνῖτις, ιδος, ἡ, *Trachonitis.*

τρεῖς, **τρία**, num. *three.*

τρέμω, f. **τρεμῶ**, *to tremble.*

τρέφω, f. **θρέψω**, aor. 1 **ἔθρεψα**; perf. pass. **τέθραμμαι**, part. **τεθραμμένος**, *to nourish, support; to bring up, educate.*

τρέχω, f. **θρέξομαι**: aor. 2 **ἔδραμον**, part. **δραμών**, *to run.*

τριάκοντα, num. indecl. *thirty.*

τριακόσιοι, **αι**, **α**, num. *three hundred.*

τρίβολος, ου, ὁ, *a thorn-bush.*

τρίβος, ου, ἡ (**τρίβω** to beat), *a path, road, way.*

τρίς, adv. *thrice, three times.*

τρίτος, η, ον, num. adj. *third, the third.* **τρίτον**, or **τὸ τρίτον**, used adverbially, *the third time.*

τρόμος, ου, ὁ, (**τρέμω**), *a trembling, fear, terror.*

τρόπος, ου, ὁ, *mode, way, manner.* **ὃν τρόπον**, or **καθ' ὃν τρόπον**, adverbially, *in the same manner, as.*

τροφή, ῆς, ἡ (**τρέφω**), *food, nourishment.*

τρυβλίον, ου, τό, *a dish, platter.*

τρυγών, όνος, ἡ, *a turtle-dove.*

τρυμαλία, ας, ἡ, *the eye of a needle.*

τρυφή, ῆς, ἡ, *luxury.*

τύπος, ου, ὁ, *a mark, impression* of a blow; *an image, effigy; model, pattern.* From

τύπτω, f. **ψω**, aor. 1 **ἔτυψα**, *to beat, strike, smite.*

τυρβάζομαι, f. **άσομαι**, *to be disturbed, troubled.*

Τύρος, ου, ἡ, *Tyre.*

τυφλός, ή, όν, adj. *blind.*

τύφομαι, f. **θύψομαι**, *to burn faintly; to smoke.*

Υ.

ὑβρίζω, f. σω, fut. pass. **ὑβρισθήσομαι**, *to insult.*

ὑγιαίνω, f. **ανῶ**, *to be well, in health.* From

ὑγιής, ές, adj. *sound, well, healthy.*

ὑγρός, ά, όν, adj. *wet;* of trees, *green.*

ὑδρία, ας, ἡ, *a water-pot.* From **ὕδωρ**, **ὕδατος**, τό, *water.*

υἱός, οῦ, ὁ, *a son, a descendant.*

ὑμεῖς, pers. pron. *ye.* Hence

ὑμέτερος, α, ον, pron. poss. *your.*

ὑμνέω, ῶ, f. **ήσω**, aor. 1 part. **ὑμνήσας**, **αντος**, *to sing praises, to praise.*

ὑπ-άγω, f. ξω, *to depart, withdraw, be gone;* imperat. **ὕπαγε**, **ὑπάγετε**, *be gone!*

ὑπ-ακούω, f. **ούσω**, aor. 1 **ὑπήκουσα**, *to listen to; to obey.*

ὑπαντάω, ῶ, f. **ήσω**, aor. 1 **ὑπήντησα**, *to meet.*

ὑπάρχω, f. ξω, *to be, to be present.* Neut. part. plur. **τὰ ὑπάρχοντα**, *possessions, property.*

ὑπέδειξα, ας, ε, aor. 1 of **ὑποδείκνυμι**.

ὑπεδεξάμην, ω, **ατο**, aor. 1 of **ὑποδέχομαι**.

ὑπέρ, prep. with gen. *over, for, concerning, on account of;* with accus. *beyond, more than.*

ὑπερήφανος, ον, adj. (ὑπέρ over, φαίνω to appear), *proud, arrogant, haughty.*

ὑπερῷον, ου, τό (ὑπέρῳος upper), *an upper room* or *chamber.*

ὑπέστρεψα, ας, ε, aor. 1 of ὑποστρέφω.

ὑπεστρώννυον, ες, ε, impf. of ὑποστρωννύω.

ὑπήντησα, ας, ε, aor. 1 of ὑπαντάω.

ὑπηρέτης, ου, ὁ, *an attendant, servant, minister; an officer.*

ὕπνος, ου, ὁ, *sleep.*

ὑπό, prep. gov. the gen. and accus. prim. sign. *under.* With gen. *from, under, by, through;* with accus. *under, down, under the power of.*

ὑπο δείκνυμι, f. -δείξω, aor. 1 ὑπέδειξα, *to teach, make known; warn.*

ὑπο-δέχομαι, f. ξομαι, aor. 1 ὑπεδεξάμην, ατο, dep. mid. lit. '*to take under* one's care;' met. *to take to one's house, entertain as a guest.*

ὑπο-δέω, f. ήσω, *to bind under.* Hence

ὑπόδημα, ατος τό, 'what is bound under the feet,' *a sandal.*

ὑποκάτω, adv. *beneath, under.*

ὑπο-κρίνομαι, f. οῦμαι, *to respond* as in dialogue; *to personate* on the stage; *to feign.* Hence

ὑπόκρισις, εως, ἡ, *hypocrisy, dissimulation.*

ὑποκριτής, οῦ, ὁ, *a dissembler, a hypocrite.*

ὑπο-λαμβάνω, f. λήψομαι; aor. 2 ὑπέλαβον, part. ὑπολαβών, *to take up* any thing; met. *to take up* any one's discourse, *to understand, suppose; to answer, reply.*

ὑπο-μένω, f. -μενῶ, aor. 1 ὑπέμεινα, *to remain; to sustain, endure.* Hence

ὑπομονή, ῆς, ἡ, *constancy, endurance.*

ὑπο-πόδιον, ου, τό (ὑπό under πούς the foot), *a footstool.*

ὑπο-στρέφω, f. ψω; aor. 1 ὑπέστρεψα, part. ὑποστρέψας, αντος, *to turn back, return.*

ὑπο-στρωννύω, f. -στορέσω, *to strew under foot.*

ὑπο-τάσσω, f. ξω, *to make subject.* Mid. ὑποτάσσομαι, *to subject oneself, be obedient.*

ὑπο-χωρέω, ῶ, f ήσω; aor. 1 ὑπεχώρησα, *to retire.*

ὕσσωπος, ου, ἡ, *hyssop.*

ὑστερέω, ῶ, f. ήσω; aor. 1 ὑστέρησα, part. ὑστερήσας, αντος: Mid. ὑστερέομαι, οῦμαι, *to be in want of* any thing, *to suffer need, to lack.*

ὕστερον, adv. (ὕστερος last), *at last.*

ὑφαντός, ή, όν, adj. *woven.*

ὑψηλός, ή, όν (ὕψος), *lofty, high.*

ὕψιστος, η, ον (ὑψί), *highest,* said esp. of *God,* as Supreme, *Most High:* also in the phrase, ἐν τοῖς ὑψίστοις, *in the highest,* said of exalted prayer and praise to God.

ὕψος, εος, ους, τό, *height;* esp. in the phrase, ἐξ ὕψους, said of

the highest Heaven, and, by impl. of God himself.

ὑψόω, ῶ, f. ώσω, aor. 1 ὕψωσα, *to exalt, elevate.* Pass. ὑψοῦμαι, f. ὑψωθήσομαι; aor. 1 ὑψώθην, part. θεις, *to be exalted, elevated.*

Φ.

φαγεῖν, aor. 2 ἔφαγον, subj. φάγω, imperat. φάγε, part. φαγών, όντος, obsol. verb, serving to make up the deficient tenses of ἐσθίειν, *to eat.*

φαίνω, f. φανῶ, *to show.* Pass. φαίνομαι, aor. 2 ἐφάνην, *to be seen, appear;* Mid. *to seem, appear.* Hence

φανερός, ά, όν, adj. *plain, clear, manifest.* Hence

φανερόω, ῶ, f. ώσω, aor. 1 ἐφανέρωσα: Pass. aor. 1 ἐφανερώθην, part. θείς, *to make plain, show openly.*

φανερῶς, adv. (φανερός), *openly, publicly.*

Φανουήλ, ὁ, indecl. *Phanuel.*

φάντασμα, ατος, τό (φαντάζομαι to appear), *a phantasm, apparition, spectre.*

φάραγξ, αγγος, ἡ, *a valley, dell.*

Φαρισαῖος, ου, ὁ, *a Pharisee.*

φάτνη, ης, ἡ, *a manger, crib.*

φέρω, imperat. φέρε; f. οἴσω; aor. 1 ἤνεγκα, pass. ἠνέχθην, *to bear, carry, bring; to bear up, endure.*

φεύγω, f. φεύξομαι, aor. 2 ἔφυγον, *to flee, to betake oneself to flight; to flee from, escape, avoid, shun.*

φήμη, ης, ἡ, *fame, rumor, report.* From

φημί, aor. 2 ἔφην, *to say, speak; to answer, reply.*

φθάνω, f. φθάσω, aor. 1 ἔφθασα, *to come* or *be before; to overtake, come upon.*

φθόνος, ου, ὁ, *envy.*

φιλέω, ῶ, f. ήσω, perf. πεφίληκα, *to love;* also *to salute with a kiss, to kiss.*

φίλη, ης, ἡ, *a female friend.*

φίλημα, ατος, τό, *a kiss.*

Φίλιππος, ου, ὁ, *Philip.*

φιλονεικία, ας, ἡ (φιλέω, νεῖκος strife), *contention, dispute.*

φίλος, ου, ὁ, *a friend, associate, companion.*

φιμόω, ῶ, f. ώσω; aor. 1 ἐφίμωσα (φιμός a muzzle), *to put to silence.* Pass. φιμόομαι, aor. 1 ἐφιμώθην, imperat. φιμώθητι, *to be stilled, be silent.*

φλόξ, φλογός, ἡ (φλέγω to burn), *a burning, a flame.*

φοβέομαι, οῦμαι, f. ήσομαι, aor. 1 ἐφοβήθην, *to fear, be afraid.* From

φόβος, ου, ὁ, *fear, terror.*

φοῖνιξ, ικος, ὁ, *a palm-tree.*

φονεύω, f. εύσω, *to put to death, kill, slay.* From

φόνος, ου, ὁ, *slaughter, murder.*

φορέω, ῶ, f. έσω, *to bear;* of clothing, *to wear.*

φόρος, ου, ὁ (φέρω), *tribute, tax;* esp. *a poll-tax;* in distinction from τέλος, *toll, custom*

levied upon merchandize and travellers.

φορτίζω, f. ίσω, *to burthen.*

φορτίον, ου, τό (dimin. fr. φόρτος 'something borne'), *a burden.*

φραγέλλιον, ου, τό, *a whip, scourge.* Hence

φραγελλόω, ῶ, f. ώσω, aor. 1 ἐφραγέλλωσα, *to scourge.*

φρέαρ, φρέατος, τό, *a well, pit, cistern.*

φρονέω, ῶ (φρήν the mind), *to think, reflect.* Hence

φρόνησις, εως, ἡ, *thought.*

φρόνιμος, η, ον, adj. *thoughtful, wise, intelligent.*

φυέν, see φύω.

φυλακή, ης, ἡ, *watch, ward, guard:* 'those who keep watch,' *a watch, a guard;* 'the place of guard,' *a prison;* 'a time of watching,' *a watch* of the night.

φύλαξ, ακος, ὁ, *a guard, keeper, watchman.* From

φυλάσσω, f. ξω, *to watch, keep watch.* Mid. φυλάσσομαι, aor. 1 ἐφυλαξάμην, *to be on one's guard, beware of; to observe a commandment.*

φυλή, ῆς, ἡ, *a race* or *kindred;* esp. *a tribe.*

φύλλον, ου, τό, *a leaf.*

φύω, f. φύσω, *to bear, produce.* Pass. aor. 2 ἐφύην, part. φυείς, εῖσα, έν, *to germinate, spring up,* as plants.

φωλεός, οῦ, ὁ, *a hole* of an animal, *den, burrow.*

φωνέω, ῶ, f. ήσω; aor. 1 ἐφώνησα, part. φωνήσας, *to utter a sound, to cry, to hail, call to, accost, address;* of a cock, *to crow.* From

φωνή, ῆς, ἡ, *a sound, voice, cry.*

φῶς, φωτός, τό, *light, brightness; a light,* as *a fire, lamp.* Hence

φωτεινός, ή, όν, adj. *shining, bright.*

X.

χαῖρε and χαίρετε, a form of salutation, *joy to thee! hail!* imperat. of

χαίρω, f. ήσω, aor. 1 ἐχάρησα, *to rejoice, be glad.* Pass. χαίρομαι, f. χαρήσομαι; aor. 1 ἐχάρην, inf. χαρῆναι, *to rejoice, be glad,* like the Act. voice.

χαλάω, ῶ, f. άσω; aor. 1 ἐχάλασα, imperat. plur. χαλάσατε, *to let go, let down, lower.*

χαλεπός, ή, όν, adj. *harsh, fierce, ferocious.*

χαλκός, οῦ, ὁ, *copper* or *brass, copper coin.*

χαλῶσι, 3 p. sing. pr. contr. of χαλάω.

χαμαί, adv. *on the ground.*

χαρά, ας, ἡ, *joy, rejoicing.*

χάραξ, ακος, ὁ, *a rampart, circumvallation,* thrown up around a besieged city.

χαρίζομαι, f. ίσομαι, aor. 1 ἐχαρισάμην, *to grant, give, bestow;* From

χάρις, ιτος, ἡ, *grace, kindness, favor.* Hence

χαριτόω, ῶ, f. ώσω, *to favor, to show favor to;* part. pass. *favored.*

χάσμα, ατος, τό (χάω, to gape), *a gulf, chasm.*

χεῖλος, εος, ους, τό, *a lip*; pl. τὰ χείλη, *the lips.*

χείμαῤῥον, ου, τό, *a winter torrent* or *brook*, existing only in the χεῖμα or rainy season.

χειμών, ῶνος, ὁ, (χεῖμα, rain, fr. χέω, to pour), *a storm of rain, a tempest; the rainy season, winter.*

χείρ, χειρός, ἡ, *the hand.*

χείρων, χεῖρον, gen. ονος (irreg. compar. of κακός, bad), *worse.*

χήρα, ας, ἡ, *a widow.* χήρα γυνή, *a widow woman.*

χιλίαρχος, ου, ὁ, (χίλιοι a thousand, ἄρχω to rule), *a chiliarch, commander of a thousand men; a commander.*

χθές, adv. of time, *yesterday.*

χιτών, ῶνος, ὁ, *a tunic*; pl. χιτῶνες, *clothes, garments.*

χιών, όνος, ὁ, *snow.*

χλαμύς, ύδος, ἡ, *a military cloak,*

χλωρός, ά, όν, *green, verdant.*

χοῖρος, ου, ὁ, *a hog, a swine.*

χολή, ῆς, ἡ, *gall, bitterness; bitter herbs.*

Χοραζίν, ἡ, indecl. *Chorazin.*

χόρος, ου, ὁ, *dancing.*

χορτάζω, f. άσω: Pass. f. χορτασθήσομαι, aor. 1 ἐχορτάσθην, pr. *to feed with grass* or *hay*; also, of men, *to feed to the full, satiate.*

χόρτος, ου, ὁ, *fodder*, for cattle; *grass* or *hay.*

χρεία, ας, ἡ, *need, necessity want.*

χρεωφειλέτης, οῦ, ὁ, *a debtor.*

χρήζω, f. ήσω, *to need, have need of.*

χρῆμα, ατος, τό (χράομαι to use), *wealth, riches.*

χρηματίζω, f. ίσω, *to give a divine warning.* Pass. χρηματίζομαι, aor. 1 part. χρηματισθείς, έντος, *to receive a warning* by divine revelation.

χρηστός, ή, όν, adj. *mild, easy,*

Χριστός, οῦ, ὁ, *Christ*; prop. 'the anointed one.' From

χρίω, f. ίσω, aor. 1 ἔχρισα, *to anoint.*

χρονίζω, f. ίσω, *to spend time, to tarry, delay.* From

χρόνος, ου, ὁ, *a time* or *season.*

χρυσός, οῦ, ὁ, *gold, gold coin.*

χωλός, ή, όν, *crippled, lame.*

χώρα, ας, ἡ, *a country* or *region; a field.*

χωρέω, ῶ, f. ήσω, *to have room for, to hold, contain.*

χωρίζω, f. ίσω (χωρίς), *to separate.* Mid. χωρίζομαι, *to separate oneself, to depart.*

χωρίον, ου, τό, *a field* or *farm.*

χωρίς, adv. *apart*; prep. *apart from, besides, without.*

Ψ.

ψαλμός, οῦ, ὁ, *a psalm; the book of Psalms.*

ψεύδομαι, f. εύσομαι, *to speak falsely, to lie, deceive.*

ψευδομάρτυρ, υρος, ὁ, *a false witness.*

ψευδομαρτυρέω, ῶ, f. ήσω, *to bear false witness.*

ψευδομαρτυρία, ας, ἡ, *false evidence.*

ψευδοπροφήτης, ου, ὁ, *a false prophet.*

ψεῦδος, εος, ους, τό, *a falsehood.*

ψηλαφάω, ῶ, f. ήσω; aor. 1 ἐψηλάφησα, imperat. ψηλάφησον, ήσατε, *to handle, feel of.*

ψιχίον, ου, τό, *a bit, a scrap, a crumb.*

ψυχή, ῆς, ἡ (ψύχω to breathe), *the breath, the breath of life, the vital spirit, the soul; life.*

ψῦχος, εος, τό, *cold.*

Ω.

ὦ, interj. *O!*

ὧδε, adv. of place, *hither, here.*

ᾤκησα, ας, ε, aor. 1 of οἰκέω.

ᾠκοδόμησα, ας, ε, aor. 1 of οἰκοδομέω.

ὡμίλουν, εις, ει, impf. contr. of ὁμιλέω.

ὡμολόγησα, ας, ε, aor. 1 of ὁμολογέω.

ὦμος, ου, ὁ, *the shoulder.*

ὤμοσα, ας, ε, aor. 1 of ὄμνυμι.

ὡμοιώθην, ης, η, aor. 1 pass. of ὁμοιόω.

ὠνείδησα, ας, ε, aor. 1 of ὀνειδίζω.

ὠνόμασα, ας, ε, aor. 1 of ὀνομάζω.

ὥρα, ας, ἡ, *a time* or *season, a day, day-time, an hour;* gen. *a period.*

ὡραῖος, α, ον, adj. *fair, beautiful.*

ὠργίσθην, ης, η, aor. 1 pass. of ὀργίζω.

ὡς, relat. adv. *as, so as, how.*

ὡσαννά, interj. *hosanna!* a Heb. word, meaning pr. 'save now! make victorious!'

ὡσεί, adv. *as if; about.*

ὥσπερ, adv. *as, like as.*

ὥστε, conj. *so that, so as.*

ὠτίον, ου, τό, *an ear.* Dim. of οὖς.

ὠτός, ὦτα, see οὖς.

ὤφειλον, ες, ε, impf. of ὀφείλω.

ὠφελέω, ῶ, ήσω, *to benefit, aid, profit.* Pass. *to be benefited, profited.*

ὤφθην, ης, η, aor. 1 of ὄπτομαι.

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FOR SCHOOLS AND ACADEMIES,
BY R. G. PARKER, A.M.

PRINCIPAL OF THE JOHNSON GRAMMAR SCHOOL, BOSTON, AUTHOR OF AIDS TO ENGLISH COMPOSITION, ETC., ETC.

I. PARKER'S FIRST LESSONS IN NATURAL PHILOSOPHY.
II. PARKER'S COMPENDIUM OF NATURAL AND EXPERIMENTAL PHILOSOPHY.

PARKER'S FIRST LESSONS IN NATURAL PHILOSOPHY,

Embracing the Elements of the Science. Illustrated with numerous engravings. Designed for young beginners. Price 38 cts.

It is the design of this little book, to present to the minds of the youth of the country a view of the laws of Nature—as they are exhibited in the NATURAL WORLD.

Reading books should be used in schools for the double object of teaching the child to read, and storing his mind with pleasant and useful ideas.

The form of instruction by dialogue, being the simplest, has been adopted—and by means of the simple question and the appropriate answer, a general view of the laws of the physical universe has been rendered so intelligible, as to be easily understood by children who are able to read intelligibly.

It is confidently believed that this book will form an important era in the progress of common-school education

PARKER'S COMPENDIUM OF NATURAL AND EXPERIMENTAL PHILOSOPHY.

Embracing the Elementary principles of *Mechanics, Hydrostatics, Hydraulics, Pneumatics, Acoustics, Pyronomics, Optics, Astronomy, Galvanism, Magnetism, Electro-Magnetism, Magneto-Electricity,* with a description of the *Steam* and *Locomotive Engines.* Illustrated by numerous diagrams. Price $1.00.

The use of school apparatus for illustrating and exemplifying the principles of Natural and Experimental Philosophy, has, within the last few years, become so general as to render necessary a work which should combine, in the same course of instruction, the theory, with a full description of the apparatus necessary for illustration and experiment.

The work of Professor Parker, it is confidently believed, fully meets that requirement. It is also very full in the general facts

which it presents—clear and concise in its style, and entirely scientific and natural in its arrangement. The following features will, it is hoped, commend the work to public favor.

1. It is adapted to the *present state* of natural science, embraces a wider field, and contains a greater amount of information on the respective subjects of which it treats, than any other elementary treatise of its size.

2. It contains an engraving of *the Boston School set of philosophical apparatus;* a description of the instruments, and an account of many experiments which can be performed by means of the apparatus.

3. It is enriched by a representation and a description of the *Locomotive* and the *Stationary Steam Engines*, in their latest and most approved forms.

4. Besides embracing a copious account of the principles of Electricity and Magnetism, its value is enhanced by the introduction of the science of Pyronomics, together with the new science of Electro-Magnetism and Magneto-Electricity.

5. It is peculiarly adapted to the convenience of study and of recitation, by the figures and diagrams being first placed side by side with the illustrations, and then repeated on separate leaves at the end of the volume. The number is also given, where each principle may be found, to which allusion is made throughout the volume.

6. It presents the most important principles of science in a larger type; while the deductions from these principles, and the illustrations, are contained in a smaller letter. Much useful and interesting matter is also crowded into notes at the bottom of the page. By this arrangement, the pupil can never be at a loss to distinguish the parts of a lesson which are of primary importance; nor will he be in danger of mistaking theory and conjecture for fact.

7. It contains a number of original illustrations, which the author has found more intelligible to young students than those which he has met elsewhere.

8. Nothing has been omitted which is usually contained in an elementary treatise.

9. A full description is given of the Magnetic Telegraph, and the principles of its construction are fully explained.

10. For the purpose of aiding the teacher in conducting an examination through an entire subject, or indeed, through the whole book, if necessary, all the diagrams have been repeated at the end of the work, and questions proposed on the left-hand page immediately opposite. This arrangement will permit the pupil to use the figure, in his recitation, if he have not time to make it on the black-board, and will also enable him to review several lessons and recall all the principles by simply reading the questions, and analyzing the diagrams.

From the Wayne County Whig.

After a careful examination of this work, we find that it is well calculated for the purpose for which it is intended, and better adapted to the state of natural science at the present time, than any other similar production with which we are acquainted. The design of the author, in the preparation of this work, was to present to the public an elementary treatise unencumbered with matter that is not intimately connected with this science, and to give a greater amount of in formation on the respective subjects of which it treats, than any other school-book of an elementary character. The most remarkable feature in the style of this work is its extreme brevity. In the arrangement of the subject and the man ner of presenting it, there are some peculiarities which are, in our opinion, de cided improvements. The more important principles of this interesting science are given in a few words, and with admirable perspicuity, in a larger type; while the deductions from these principles, and the illustrations are contained in a smaller letter. Much useful and interesting matter is also given in notes at the bottom of the page.

This volume is designed expressly to accompany the *Boston School Set of Philosophical Apparatus;* but the numerous diagrams with which it is illustrated, are so well executed and so easily understood, that the assistance of the Apparatus is hardly *necessary* to a thorough knowledge of the science. The trustees of the Lyons Union School having recently procured a complete set of the above Ap paratus, this work will now be used as a text-book in that institution.

LEICESTER ACADEMY, *April* 12, 1848.

MESSRS. A. S. BARNES & Co.:

Sirs:—I have examined Parker's Natural Philosophy, and am much pleased with it. I think I shall introduce it into the academy the coming term. It seems to me to have hit a happy medium between the too simple and the too abstract. The notes containing facts, and showing the reasons of many things that are of common occurrence in every-day life, seem to me to be a valuable feature of the work.

Very respectfully, yours, B. A. SMITH

From the New York Evening Post.

Professor Parker's book embraces the latest results of investigation on the subjects of which it treats. It has a separate title for the laws of heat, or Pyronomics, which have been lately added to the list of sciences, as well as electro magnetism and magneto-electricity. The matter is well arranged, and the style of statement clear and concise. The figures and diagrams are placed side by side with the text they illustrate, which is greatly for the convenience of the student. We cheerfully commend the book to the favorable attention of the public.

From the Albany Spectator.

This is a school-book of no mean pretensions and of no ordinary value. It is admirably adapted to the present state of natural science; and besides containing engravings of the Boston school set of philosophical apparatus, embodies more information on every subject on which it treats than any other elementary work of its size that we have examined. It abounds with all the necessary helps in prosecuting the study of the science, and as its value becomes known it cannot fail to be generally adopted as a text-book

From the Newark Daily Advertiser.

A work adapted to the *present* state of natural science is greatly needed in all our schools, and the appearance of one meeting all ordinary wants must be hailed with pleasure by those who feel an interest in the cause of education. Mr. Parker's work embraces a wider field, and contains a greater amount of information on the respective subjects of which it treats, than any other elementary treatise of its size. and is rendered peculiarly valuable by the introduction of the science of Pyronomics, together with the new sciences of Electro-Magnetism and Magneto Electricity. We have seldom met with a work so well adapted to the convenience of study and recitation, and regard as highly worthy of commendation the care which the author has taken to prevent the pupil from mistaking theory and conjecture for fact. We predict for this valuable and beautifully printed w the utmost success.

From the New York Courier and Enquirer

"A School Compendium of Natural and Experimental Philosophy," by Richard Green Parker, has just been issued by Barnes & Co. Mr. Parker has had a good deal of experience in the business of practical instruction, and is, also, the author of works which have been widely adopted in schools. The present volume strikes us as having very marked merit, and we cannot doubt it will be well received.

New York, *May*, 1848.

Messrs. A. S. Barnes & Co.:

Gent. :—I have no hesitation in saying that Parker's Natural Philosophy is the most valuable elementary work I have seen: the arrangement of the subjects and the clearness of the definitions render it an excellent adjunct to a teacher. For the last seven years I have used it in various schools as a text-book for my lectures on Natural Philosophy, and am happy to find that in the new edition much important matter is added, more especially on the subjects of Electricity and Electro-Magnetism.

With respect, Gentlemen,

Your obedient servant,

GILBERT LANGDON HUME,

Teacher of Natural Philosophy and Mathematics in N. Y. city.

New York, *May* 2, 1848.

We have used Parker's Compend of Natural Philosophy for many years, and consider it an excellent work on the various topics of which it treats.

Yours, &c. FORREST & McELLIGOTT,

Principals of the Collegiate School.

From the Lynchburg Virginian.

The volume before us strikes us as containing more to recommend it than any one of its class with which we are acquainted. It is adapted to the *present state* of natural science; embraces a wider field, and contains a greater amount of information on the respective subjects of which it treats, than any other elementary treatise of its size. It contains descriptions of the steam-engine, stationary and locomotive, and of the magnetic telegraph. It embraces a copious account of the principles of electricity and magnetism, under all their modifications, and is embellished by a vast number of illustrations and diagrams. There is appended a series of questions for examination, copious and pertinent

MRS. EMMA WILLARD'S

SERIES OF SCHOOL HISTORIES AND CHARTS.

I. WILLARD'S HISTORY OF THE UNITED STATES, OR REPUBLIC OF AMERICA, 8vo. Price $1.50.

II. WILLARD'S SCHOOL HISTORY OF THE UNITED STATES.

III. WILLARD'S AMERICAN CHRONOGRAPHER, $1.00.
A Chart of American History.

I. WILLARD'S UNIVERSAL HISTORY IN PERSPECTIVE. $1.50.

II. WILLARD'S TEMPLE OF TIME, $1.25.
A Chart of Universal History

WILLARD'S
HISTORY OF THE UNITED STATES.

The large work is designed as a Text-Book for *Academies* and *Female Seminaries:* and also for *District School* and *Family Libraries*. The small work being an *Abridgment* of the same, is designed as a *Text-Book for Common Schools*. The originality of the plan consists in dividing the time into *periods*, of which the beginnings and terminations are marked by important events; and constructing *a series of maps illustrating the progress of the settlement of the country, and the regular advances of civilization.* The *Chronographic Chart*, gives by simple inspection, a view of the divisions of the work, and the events which mark the *beginning* and *termination* of each period into which it is divided. A *full chronological table* will be found, in which all the events of the History are arranged in the order of time. There is appended to the work the *Constitution of the United States*, and a series of questions adapted to each chapter, so that the work may be used in schools and for private instruction.

The *Hon. Daniel Webster* says, of an early edition of the above work, in a letter to the author, "*I keep it near me, as a Book of Reference, accurate in facts and dates*"

WILLARD'S AMERICAN CHRONOGRAPHER,

DESIGNED TO ACCOMPANY WILLARD'S HISTORY OF THE UNITED STATES.

To measure time by space is universal among civilized nations, and as the hours, and minutes, and seconds of a clock measure the time of a day, so do the centuries, tens, and single years of this Chronographer, measure the time of American History. A general knowledge of chronology is as indispensable to history, as a general knowledge of latitude and longitude is to geography. But to learn single dates, *apart* from a general plan of chronology addressed to the eye, is as useless as to learn latitudes and longitudes without reference to a map. The eye is the only medium of permanent impression. The essential point in a date, is to know the *relative* place of an event, or how it stands in time compared with other important events. The scholar in the school-room, or the gentleman in his study, wants such a *visible plan of time* for the study of history, the same as he wants the visible plan of space, viz., a map for the study of geography, or of books of travels. Such is the object of *Willard's Chronographer of American History.*

Extract from a Report of the Ward School Teachers' Association of the City of New York.

The Committee on Books of the Ward School Association respectfully report:

That they have examined Mrs. Willard's History of the United States with peculiar interest, and are free to say, that it is in their opinion decidedly the best treatise on this interesting subject that they have seen. * *

As a school-book, its proper place is among the first. The language is remarkable for simplicity, perspicuity, and neatness; youth could not be trained to a better taste for language than this is calculated to impart. The history is so written as to lead to geographical examinations, and impresses by practice the habit to read history with maps. It places at once, in the hands of American youth, the history of their country from the day of its discovery to the present time, and exhibits a clear arrangement of all the great and good deeds of their ancestors, of which they now enjoy the benefits, and inherit the renown. The struggles, sufferings, firmness, and piety of the first settlers are delineated with a masterly hand.

The gradual enlargement of our dominions, and the development of our national energies, are traced with a minute accuracy, which the general plan of the work indicates.

The events and achievements of the Revolution and of the last war, are brought out in a clear light, and the subsequent history of our national policy and advancement strikingly portrayed, without being disfigured by that tinge

of party bias which is so difficult to be guarded against by historians of their own times.

The details of the discovery of this continent by Columbus, and of the early settlements by the Spaniards, Portuguese, and other European nations, are all of essential interest to the student of American history, and will be found sufficiently minute to render the history of the continent full and complete. The different periods of time, together with the particular dates, are distinctly set forth with statistical notes on the margin of each page,—and these afford much information without perusing the pages.

The maps are beautifully executed, with the locality of places where particular events occurred, and the surrounding country particularly delineated. These are admirably calculated to make lasting impressions on the mind.

The day has now arrived when every child should be acquainted with the history of his country; and your Committee rejoice that a work so full and clear can be placed within the reach of every one.

The student will learn, by reading a few pages, how much reason he has to be proud of his country—of its institutions—of its founders—of its heroes and statesmen: and by such lessons are we not to hope that those who come after us will be instructed in their duties as citizens, and their obligations as patriots?

Your Committee are anxious to see this work extensively used in all the schools in the United States.

(Signed,)

SENECA DURAND,
EDWARD McELROY,
JOHN WALSH.

The Committee would respectfully offer the following resolution:

Resolved, That Mrs. Emma Willard's History of the United States be adopted by this Association, and its introduction into our schools earnestly recommended.

At a meeting of the Board of the Ward School Teachers' Association January 20th, 1847, the above Resolution was adopted.—(Copied from the Minutes.)

From the Boston Traveller.

We consider the work a remarkable one, in that it forms the best book for general reading and reference published, and at the same time has no equal, in our opinion, as a text-book. On this latter point, the profession which its author has so long followed with such signal success, rendered her peculiarly a fitting person to prepare a text-book. None but a practical teacher is capable of preparing a *good* school-book; and as woman has so much to do in forming our early character, why should her influence cease at the fireside—why not encourage her to exert her talents still, in preparing school and other books for after years? No hand can do it better.

The typography of this work is altogether in good taste.

From the Cincinnati Gazette.

MRS. WILLARD'S SCHOOL HISTORY OF THE UNITED STATES.—It is one of those rare things, a good school-book; infinitely better than any of the United States Histories fitted for schools, which we have at present. It is quite full enough, and yet condensed with great care and skill. The style is clear and simple—Mrs. Willard having avoided those immense Johnsonian words which Grimshaw and other writers for children love to put into their works, while, at the same time there is nothing of the *pap* style about it. The arrangement is excellent.

the chapters of a good length; every page is dated, and a marginal index makes reference easy. But the best feature in the work is its series of maps; we have the country as it was when filled with Indians; as granted to Gilbert; as divided at the time the Pilgrims came over; as apportioned in 1643; the West while in possession of France; the Atlantic coast in 1733; in 1763; as in the Revolution, with the position of the army at various points; at the close of the Revolutionary War; during the war of 1812–15; and in 1840: making eleven most excellent maps, such as every school history should have. When we think of the unintelligible, incomplete, badly written, badly arranged, worthless work of Grimshaw which has been so long used in our schools, we feel that every scholar and teacher owes a debt of gratitude to Mrs. Willard. Miss Robins has done for English History, what Mrs. Willard has now done for American, and we trust these two works will be followed by others of as high or higher character. We recommend Mrs. Willard's work as better than any we know of on the same subject; not excepting Bancroft's abridgment. This work, followed by the careful reading of Mr. Bancroft's full work, is all that would be needed up to the point where Bancroft stops; from that point, Pitkin and Marshall imperfectly supply the place, which Bancroft and Sparks will soon fill.

From the United States Gazette.

Mrs. Willard is well known throughout the country as a lady of high attainments, who has distinguished herself as the Principal of Female Academies, that have sent abroad some of the most accomplished females of the land.

The plan of the authoress is to divide the time into periods, of which the beginning and the end are marked by some important event, and then care has been taken to make plain the events of intermediate periods. The style is clear, and there appears no confusion in the narrative. In looking through the work, we do not discover that the author has any early prejudices to gratify. The book. therefore, so far as we have been able to judge, may be safely recommended as one of great merit, and the maps and marginal notes, and series of questions, give additional value to the work.

From the Newburyport Watchman.

An Abridged History of the United States: By Emma Willard.—We think we are warranted in saying, that it is better adapted to meet the wants of our schools and academies in which history is pursued, than any other work of the kind now before the public.

The style is perspicuous and flowing, and the prominent points of our history are presented in such a manner as to make a deep and lasting impression on the mind.

We could conscientiously say much more in praise of this book, but must content ourselves by heartily commending it to the attention of those who are anxious to find a good text-book of American history for the use of schools.

From the Albany Evening Journal.

Willard's United States.—This work is well printed on strong white paper, and is bound in a plain substantial manner—all-important requisites in a school-book. The text is prepared with equal skill and judgment. The memory of the youthful student is aided by a number of spirited illustrations—by no means unimportant auxiliaries—while to lighten the labors of the teacher, a series of questions is adapted to each chapter. Nor is its usefulness limited to the school-room As a book of reference for editors, lawyers, politicians, and others, where dates and facts connected with every important event in American History may be readily found, this little book is truly valuable.

WILLARD'S
UNIVERSAL HISTORY IN PERSPECTIVE.

ILLUSTRATED WITH MAPS AND ENGRAVINGS.

THIS WORK IS ARRANGED IN THREE PARTS, VIZ:

ANCIENT, MIDDLE, AND MODERN HISTORY.

1. Ancient History is divided into six periods—comprising events from the Creation, to the Birth of our Saviour.

2. Middle History, into five periods,—from the Christian Era, to the Discovery of America.

3. Modern History, into nine periods,—from the Discovery of America, to the present time. Each period marked by some im portant event and illustrated by maps or engravings.

The following resolution was offered and adopted at a meeting of the Ward School Teachers' Association of the City of New York, January 20th, 1847.

Resolved, That the Ward School Teachers' Association of New York considers Willard's Universal History as a book essentially adapted to the higher classes of schools on account of its vivacity, lucidness, and intelligent mode o arrangement, of dates and questions, and that such a work has long been wanted and as such will endeavor to introduce it into their respective schools, an warmly recommend it to public patronage.

Extract of a Letter from Mr. Elbridge Smith, late Principal of the English High School of Worcester, Mass.

I have recently introduced "Willard's Universal History in Perspective," into the school under my care. I am much pleased with it, and think it superior to any other work of the kind.

(Signed,)

ELBRIDGE SMITH

Worcester, June 5, 1847.

From Professor Charles B. Haddock of Dartmouth College, and School Commissioner of the State of New Hampshire.

I am acquainted with Mrs. Willard's Histories, and entertain a high opinion of them. They are happily executed, and worthy of the long experience and eminent character of their author.

(Signed,)

CHARLES B. HADDOCK

Dartmouth College, Hanover, Dec. 11, 1846

WILLARD'S

TEMPLE OF TIME,

DESIGNED TO ACCOMPANY WILLARD'S UNIVERSAL HISTORY

This Temple exhibits at one view the whole scheme of Universal Chronology, from the Creation to the present time. Each pillar represents the century corresponding to the number at its base. The pillars are in groups of tens, four groups before Christ, and two after, the last thousand years being deficient by a part of the nineteenth and the whole of the twentieth century. As pillars in building are begun at the bottom, so the time of the century represented by each pillar, is reckoned upwards. (See pillar for the eighteenth century.)

The names on the pillars are of those sovereigns by which the age is chiefly distinguished. The floor-work shows what have been the principal nations of the world, through the several centuries, which may be known by tracing to the bases of the pillars on each side. Of the principal nations of Europe, the names of all the sovereigns now reigning, and of those who have reigned since the discovery of America, are inserted; but antecedent to that period, only the names of the principal sovereigns are set down.

The roof of the Temple contains, in five compartments, the names of the most celebrated persons of the age to which they belonged. The Temple, in so far as the pillars and the roof are concerned, might be called the Temple of Time and of Fame. All the names inserted on those parts are of persons not now living. Along the right margin of the floor-work and next the base of the pillars, are set down some of the most important battles. On the left corresponding margin, are placed the epochs of Willard's Universal History. They are selected with care, as the best by which to divide this great subject. This brings the Temple of Time into closer connection with Willard's History than with any other; but it may accompany any system of Universal History; or it may be used to advantage by itself, with the aid of a Dictionary of Universal Biography.

ARGYLE ACADEMY, *April* 12, 1848

MESSRS. A. S. BARNES & Co.:

Gent.:—After the second perusal of Willard's Universal History I have pronounced it the best work that I have seen on this subject. It should be immediately introduced into all our high schools.

Respectfully yours, D. A. HARSHA, *Principal.*

CORTLANDVILLE ACADEMY, *Nov.* 9.

Mrs. Willard's Universal History has been a standard book with us for more than a year, and we have no wish to part with it. Her history of the United States we esteem as a *dear friend.* No one can know that book and not admire it.

W. C. LIVINGSTON, *Principal*

PHILLIPS ACADEMY, *Exeter, N. H., Aug.* 24, 1847.

MESSRS. A. S. BARNES & Co.:

Gent.:—My estimation of Willard's Histories may be inferred from the fact that they are adopted as our text-books in this academy.

Respectfully yours, S. G. HOYT.

Extract of a Letter to the Authoress from the Rev. John Lord, the celebrated American Lecturer on the Middle Ages.

Having critically and carefully examined Mrs. Willard's Chronological Picture of Nations, I can most cordially say, that in my opinion, it is *accurate, original,* and *comprehensive.* I question whether there is any historical chart of the kind in existence, more valuable to historical students of any age or attainment, or calculated to be so useful in Literary Institutions.

(Signed,) JOHN LORD

Hartford, May 18, 1843.

From Jona. Tarbell, Esq., late Superintendent of Essex County, New York.

MRS. WILLARD:

Permit me to say to you directly, that I have once carefully examined your Histories, and often referred to their contents: the conclusion to which I have come is the following, viz.:

1st. The style combines grace, beauty, and strength.

2d. The arrangement is new, and not to be excelled.

3d. They meet the wants of our common schools.

4th. They are just what every one needs, of whatever occupation or profession, not only as books of reference, but as containing the whole of History, in a style of rare attainment. Personally I am an entire stranger to you, and though the most humble am not the least devoted admirer of your productions.

Yours, very respectfully, JONATHAN TARBELL

SCIENCE OF THE ENGLISH LANGUAGE.

CLARK'S NEW ENGLISH GRAMMAR.

A Practical Grammar, in which Words, Phrases, and Sentences are classified, according to their offices, and their relation to each other: illustrated by a complete system of Diagrams. By S. W. Clark, A. M. Price 50 cts.

From the Rahway Register.

It is a most capital work, and well calculated, if we mistake not, to supersede, even in our best schools, works of much loftier pretension. The peculiarity of its *method* grew out of the best practice of its author (as he himself assures us in its preface) while engaged in communicating the science to an *adult* class; and his success was fully commensurate with the happy and philosophic design he has unfolded. *Technicality*, as technicality, our author unceremoniously discards, and substitutes on the pupil's part *rational practice* in ascertaining the *office* of words in sentences, rather than the usual mode of perplexing his memory with their mere names and *forms*.

From the New York Tribune.

"The Science of the English Language—A Practical Grammar, in which Words, Phrases, and Sentences are classified according to their offices and their relation to each other. Illustrated by a complete system of Diagrams. By S. W Clark, A. M.," is a new work which strikes us very favorably. Its deviations from older books of the kind are generally judicious and often important. We wish teachers would examine it.

From the Courier and Enquirer.

"A Practical Grammar of the English Language" by S. W. Clark, A. M., has just been published by Barnes & Co. It is prepared upon a new plan, to meet difficulties which the author has encountered in practical instruction. Grammar and the structure of language are taught throughout by analysis, and in a way which renders their acquisition easy and satisfactory. From the slight examination, which is all we have been able to give it, we are convinced it has points of very decided superiority over any of the elementary works in common use. We commend it to the attention of all who are engaged in instruction

From A. R. Simmons, Ex-Superintendent of Bristol.

Mr. Clark:

Dear Sir:—From a thorough examination of your method of teaching the English language, I am prepared to give it my unqualified approbation. It is a plan original and beautiful—well adapted to the capacities of learners of every age and stage of advancement. Believing that the introduction into our Common Schools and Academies of a text-book on grammar containing your SYSTEM and METHOD will greatly facilitate the acquisition of the science of the English language, I respectfully suggest that it be permitted to come before the public.

Respectfully yours,

A. R. SIMMONS, Grammar Teacher

Bristol, August 28, 1847

From the Geneva Courier.

Mr. Clark's Grammar is a work of merit and originality. It contains an etymological chart by which the mode, tense, &c., of a verb, or the gender, person, &c., of a noun, or the different forms of any part of speech, can be determined at a glance. It also embraces a system of Diagrams, which illustrate very simply and satisfactorily the relation which the different words of a sentence bear to each other. The student of grammar must be greatly assisted by the introduction of these helps, which furnish grammar to the eye as well as to the mind.

From the Geneva Gazette.

This work is the production of a successful teacher in our own county, and has grown out of the necessities which have appeared to the writer to exist, in order to present the science of Grammar in a proper manner to the attention of the scholar. The work has been prepared for publication by the author at the solicitation of teachers of high character. The design is, in many respects, original, but appears to be based on sound philosophical principles; and the work is most certainly worthy of the close attention and examination of teachers.

From the Ontario Messenger.

In mechanical execution, the book is a good one; and if we may hazard an opinion, we should say the method the author has adapted for teaching grammar, is in advance of any thing of the kind we have ever seen. His plan of using Diagrams in explaining the structure of sentences, is a feature in this work, which, among many others, strikes us favorably, and which, we believe, is calculated to present at one glance, what many pages of written matter in the grammars now in use do not contain in an intelligible form. Geometry can be taught without figures, and geography without pictures or maps; but no one in our day would think of learning either of these sciences without the aid of figurative representations; and we see no good reason why this "system of diagrams" is not equally useful in the study of grammar. The brevity, perspicuity, and comprehensiveness of this work are certainly rare merits, and alone would commend it to the favorable consideration of teachers and learners. Take it altogether, we think it a work in accordance with the spirit of the age, and we wish the author success in his labors of improvement.

From the Seneca Observer.

It is, in our opinion, a valuable work; the best calculated of any which has fallen under our notice to impart interest to a study not usually very attractive. We commend this work to the notice of our teachers: we are confident it will be favorably received by them.

Clark's Grammar I have never seen equalled for *practicability*, which is of the utmost importance in all school-books.

S. B. CLARK,

January, 1848. Principal of Scarborough Academy, Maine

The Grammar is just such a book as I wanted, and I shall make it *the* text-book in my school.

WILLIAM BRICKLEY,

February. 1848. Teacher, of Canastota, N. Y

From Professor Brittan, Principal of the Lyons Union School.

MESSRS. A. S. BARNES & Co.:

I have, under my immediate instruction in English Grammar, a class of more than fifty ladies and gentlemen from the Teachers' Department, who, having studied the grammars in common use, concur with me in expressing a decided preference for "Clark's New Grammar," which we have used as a text-book since its publication, and which will be retained as such in this school hereafter.

The distinguishing peculiarities of the work are two; and in these much of its merit consists. The first, is the logical examination of a sentence as the first step in the study of language, or grammar. By this process the pupil readily perceives that words are the instruments which the mind employs to perfect and to express its own conceptions; that the principal words in a sentence may be so modified in their significations by other words and by phrases, as to express the exact proposition or train of thought designed to be communicated; and that words, phrases, and sentences may be most properly distinguished and classified according to the office they perform.

The other distinguishing peculiarity of the work is a system of Diagrams; and a most happy expedient it is to unfold to the eye the mutual relation and dependence of words and sentences, as used for the purpose of delineating thought.

I believe it only requires a careful examination by teachers, and those who have the supervision of our educational interests, to secure for this work a speedy introduction into all our schools. Yours very truly,

N. BRITTAN.

Lyons Union School, February 21, 1848.

From H. G. Winslow, A. M., Principal of Mount Morris Union School.

I have examined your work on Grammar, and do not hesitate to pronounce it superior to any work with which I am acquainted. I shall introduce it into the Mount Morris Union School at the first proper opportunity.

Yours truly, H. G. WINSLOW.

From S. N. Sweet, Esq., Counsellor at Law.

Professor Clark's new work on Grammar, containing Diagrams illustrative of his system, is, in my opinion, a most excellent treatise on "the Science of the English Language." The author has studiously and properly excluded from his book the technicalities, jargon, and ambiguity which so often render attempts to teach grammar unpleasant, if not impracticable. * * *

The inductive plan which he has adopted, and of which he is, in teaching grammar, the originator, is admirably adapted to the great purposes of both teaching and learning the important science of our language.

SAMUEL N. SWEET, Author of "Sweet's Elocution."

Whitesborough, January 10, 1848.

From H. O'Dell, Esq., Teacher and Ex-Superintendent of Hopewell.

S. W. CLARK:

Sir:—I have examined your Grammar, and have no hesitation in recommending it to those engaged in teaching the youth of our country as *the* work on the subject of grammar which the present age of improvement demands. I have introduced it into my school, and find it admirably adapted to *wake up the minds* of the students of grammar, especially the younger portion.

Yours, H. O'DELL.

CHAMBERS' EDUCATIONAL COURSE.

NEW AMERICAN EDITIONS,

FROM THE REVISED AND IMPROVED EDINBURGH EDITION.

BY D. M. REESE, M.D., LL.D.

These Works, published under the direction of the Messrs. Chambers, of Edinburgh, who are known in Great Britain and America by their numerous and valuable publications, are intended especially for schools, and for the diffusion of intelligence on all scientific and practical subjects. They have secured for the authorship of this series the labors of some of the first Professors in Scotland in the several branches. The different volumes are numerously illustrated, and will be found to be admirably adapted, as Text-Books, and also as Library Books, for the Schools and Families of the United States.

I. TREASURY OF KNOWLEDGE.

Three Parts in One.

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PART II.—ANIMAL PHYSIOLOGY.—Treats of the Organization, Life, and Classification of Animals—their Mastication—Deglutition—Digestion—Circulation of Blood—Respiration—Secretion and Nutrition—Exhalation, Absorption, and Locomotion—The Bones Muscles, &c.—The Nervous System, the Senses, and Reproduction.

VII. ELEMENTS OF ZOOLOGY.

THEORY AND PRACTICE OF TEACHING;

OR,

THE MOTIVES AND METHODS

OF

GOOD SCHOOL-KEEPING.

BY DAVID P. PAGE, A.M.

LATE PRINCIPAL OF THE STATE NORMAL SCHOOL, ALBANY, NEW YORK

CONTENTS.

This work has had its origin in a desire to contribute something towards elevating an important and rising profession. Its matter comprises the substance of a part of the course of lectures addressed to the classes of the Institution under my charge, during the past two years. Those lectures, unwritten at first, were delivered in a familiar, colloquial style,—their main object being the inculcation of such practical views as would best promote the improvement of the teacher. In writing the matter out for the press, the same style, to considerable extent, has been retained,--as I have written with an aim at usefulness rather than rhetorical effect.

If the term *theory* in the title suggests to any mind the bad sense sometimes conveyed by that word, I would simply say, that I have not been dealing in the speculative dreams of the closet, but in convictions derived from the realities of the schoolroom during some twenty years of actual service as a teacher. Theory may justly mean the *science* distinguished from the *art* of Teaching,—but as in practice these should never be divorced, so in the following chapters I have endeavored constantly to illustrate the one by the other.

SCHOOL ARCHITECTURE

OR,

CONTRIBUTIONS TO THE IMPROVEMENT OF SCHOOL-HOUSES

IN THE

UNITED STATES.

BY HENRY BARNARD,

COMMISSIONER OF PUBLIC SCHOOLS IN RHODE ISLAND.

CONTENTS.

From the Vermont Chronicle.

Mr. Barnard, when Secretary of the Board of Commissioners of Common Schools in Connecticut, devoted much time to School-houses, lectured upon the subject, and published his views in the School Journal, which he then edited. Since that date, (1841,) his Essay has been repeatedly published, each time with additional plans and descriptions. Parts of it have been extensively copied, and its influence has been felt in all parts of the country. He has now enlarged it to a handsome volume, which is published in a style becoming its importance and excellence. No other writer on the subject is to be compared with Mr. Barnard for the fulness and variety of his materials, and the completeness of his work in regard to all the points that are to be considered in the building and furnishing of school-houses.

Mr. Barnard does not confine himself to any one plan, but exhibits fully a great variety of excellent models for buildings, seats, desks, warming, ventilating, &c., &c., for Primary Schools, High Schools, Normal Schools; with numerous cuts and descriptions of buildings and parts of buildings in use in places where most attention has been given to the subject. At the close we have nearly a hundred pages on school apparatus and library, care of school-houses, school-regulations, books on education, suggestions for improvement, &c. The whole book is replete with information, and we heartily recommend it as one that ought to be accessible in every school-district. No school-house should be built or altered without consulting it.

TO THE FRIENDS OF EDUCATION.

The publishers of this series of mathematical works by Professor CHARLES DAVIES, beg leave respectfully to ask of teachers and the friends of education a careful examination of these works. It is not their intention to commend, particularly, this Course of Mathematics to public favor; and especially, it is not their design to disparage other works on the same subjects. They wish simply to explain the leading features of this system of Text-Books—the place which each is intended to fill in a system of education—the general connection of the books with each other—and some of the advantages which result from the study of a uniform series of mathematical works.

It may, perhaps, not be out of place, first, to remark, that the author of this series, after graduating at the Military Academy, entered upon the duties of a permanent instructor in that institution in the year 1816, and was employed for the twenty following years in the departments of scientific instruction. At the expiration of that period he visited Europe, and had a full opportunity of comparing the systems of scientific instruction, both in France and England, with that which had been previously adopted at the Military Academy.

This series, combining all that is most valuable in the various methods of European instruction, improved and matured by the suggestions of more than thirty years' experience, now forms the only complete consecutive course of Mathematics. Its methods, harmonizing as the works of one mind, carry the student onward by the same analogies and the same laws of association, and are calculated to impart a comprehensive knowledge of the science, combining clearness in the several branches, and unity and proportion in the whole. Being the system so long in use at West Point, and through which so many men, eminent for their scientific attainments, have passed, it may be justly regarded as our NATIONAL SYSTEM OF MATHEMATICS. Scholars and students who have pursued this course, will everywhere stand on the highest level with reference to the estimates which themselves and others will form of this part of their education.

The series is divided into three parts, viz.: First—ARITHMETICAL COURSE FOR SCHOOLS. Second—ACADEMICAL COURSE. Third—COLLEGIATE COURSE.

The Arithmetical Course for Schools.

I. PRIMARY TABLE-BOOK.
II. FIRST LESSONS IN ARITHMETIC.
III. SCHOOL ARITHMETIC. (Key separate.)

PRIMARY TABLE-BOOK.

The leading feature of the plan of this work is to teach the reading of figures that is, so to train the mind that it shall, by the aid of the eye alone, catch instantly the idea which any combination of figures is intended to express.

The method heretofore pursued has aimed only at presenting the combinations by means of our common language: this method proposes to present them purely through the arithmetical symbols, so that the pupil shall not be obliged to pause at every step and translate his conceptions into common language, and then retranslate them into the language of arithmetic.

For example, when he sees two numbers, as 4 and 8, to be added, he shall not pause and say, 4 and 8 are 12, but shall be so trained as to repeat 12 at once, as is always done by an experienced accountant. So, if the difference of these numbers is to be found, he shall at once say 4, and not 4 from 8 leaves 4. If he desires their product, he will say 32; if their quotient, 2: and the same in all similar cases.

FIRST LESSONS IN ARITHMETIC.

The First Lessons in Arithmetic begin with counting, and advance step by step through all the simple combinations of numbers. In order that the pupil may be impressed with the fact that numbers express a collection of units, or things of the same kind, the unit, in the beginning, is represented by a star, and the child should be made to count the stars in all cases where they are used. Having once fixed in the mind a correct impression of numbers, it was deemed no longer necessary to represent the unit by a symbol; and hence the use of the star was discontinued. In adding 1 to each number from 1 to 10, we have the first ten combinations in arithmetic. Then by adding 2 in the same way, we have the second ten combinations, and so on. Each ten combinations is arranged in a separate lesson, throughout the four ground rules, and each is illustrated either by unit marks or a simple example. Thus the four hundred elementary combinations are presented, in succession, in forty lessons,—a plan not adopted in any other elementary book.

SCHOOL ARITHMETIC.

This work begins with the simplest combination of numbers, and contains all that is supposed to be necessary for the average grade of classes in schools. It is strictly scientific and entirely practical in its plan. Each idea is first presented to the mind either by an example or an illustration, and then the principle, or abstract idea, is stated in general terms. Great care has been taken to attain simplicity and accuracy in the definitions and rules, and at the same time so to frame them as to make them introductory to the higher branches of mathematical science. No definition or rule is given until the mind of the pupil has been brought to it by a series of simple inductions, so that mental training may begin with the first intellectual efforts in numbers

The Academic Course.

I. **THE UNIVERSITY ARITHMETIC. (Key separate.)**
II. **PRACTICAL GEOMETRY AND MENSURATION.**
III. **ELEMENTARY ALGEBRA. (Key separate,)**
IV. **ELEMENTARY GEOMETRY.**
V. **DAVIES' ELEMENTS OF SURVEYING.**

Those who are conversant with the preparation of elementary text-books, have experienced the difficulty of adapting them to the wants which they are intended to supply. The institutions of instruction are of all grades from the college to the district school, and although there is a wide difference between the extremes, the level in passing from one grade to the other is scarcely broken. Each of these classes of seminaries requires text-books adapted to its own peculiar wants; and if each held its proper place in its own class, the task of supplying suitable text-books would not be so difficult. An indifferent college is generally inferior, in the system and scope of instruction, to a good academy or high-school; while the district-school is often found to be superior to its neighboring academy.

Although, therefore, the University Arithmetic and the Practical Geometry and Mensuration, have been classed among the books appropriate for academies, they may no doubt be often advantageously studied in the common-school; so also with the Algebra and Elementary Geometry. The Practical Geometry and Mensuration, containing so much practical matter, can hardly fail to be a useful and profitable study.

DAVIES' UNIVERSITY ARITHMETIC.

The scholar in commencing this work, is supposed to be familiar with the operations in the four ground rules, which are fully taught both in the First Lessons and in the School Arithmetic. This being premised, the language of figures, which are the representatives of numbers, is carefully taught, and the different significations of which the figures are susceptible, depending on the places in which they are written, are fully explained. It is shown, for example, that the simple numbers in which the unit increases from right to left according to the scale of tens, and the Denominate or Compound Numbers, in which it increases according to a different scale, belong in fact to the same class of numbers, and that both may be treated under a common set of rules. Hence, the rules for Notation, Addition, Subtraction, Multiplication, and Division, have been so constructed as to apply equally to all numbers. This arrangement is a new one, and is deemed an essential improvement in the science of numbers

In developing the properties of numbers, from their elementary to their highest combinations, great labor has been bestowed on classification and arrangement. It has been a leading object to present the entire subject of arithmetic as forming

a series of dependent and connected propositions; so that the pupil, while acquiring useful and practical knowledge, may at the same time be introduced to those beautiful methods of exact reasoning which science alone can teach.

Great care has been taken to demonstrate fully all the rules, and to explain the reason of every process, from the most simple to the most difficult. The demonstration of the rule for the division of fractions, on page 147, is new and considered valuable.

The properties of the 9's, explained at page 93, and the demonstration of the four ground rules by means of those properties, are new in their present form, and are thought worthy of special attention.

In the preparation of the work, another object has been kept constantly in view; viz., to adapt it to the business wants of the country. For this purpose, much pains have been bestowed in the preparation of the articles on Weights and Measures, foreign and domestic—on Banking, Bank Discount, Interest, Coins and Currency, Exchanges, Book-keeping, &c. In short, it is a full treatise on the subject of Arithmetic, combining the two characteristics of a scientific and practical work.

Recommendation from the Professors of the Mathematical Department of the United States Military Academy

In the distinctness with which the various definitions are given—the clear and strictly mathematical demonstration of the rules—the convenient form and well-chosen matter of the tables, as well as in the complete and much-desired application of all to the business of the country, the "University Arithmetic" of Prof. Davies is superior to any other work of the kind with which we are acquainted. These, with the many other improvements introduced by the admirable scientific arrangement and treatment of the whole subject, and in particular those of the *generalization* of the four ground rules, so as to include "simple and denominate" numbers under the same head, and the very plain demonstration of the rule for the division of fractions—both of which are, to us, *original*—make the work an invaluable one to teachers and students who are desirous to teach or study arithmetic as a science as well as an art.

(Signed,) D. H. MAHAN, Prof. Engineering.
W. H. C. BARTLETT, Prof. Nat. Phil.
A. E. CHURCH, Prof. Mathematics.

United States Military Academy, Jan. 18, 1847.

PRACTICAL GEOMETRY AND MENSURATION.

The design of this work is to afford schools and academies an Elementary Text-Book of a practical character. The introduction into our schools, within the last few years, of the subjects of Natural Philosophy, Astronomy, Mineralogy, Chemistry, and Drawing, has given rise to a higher grade of elementary studies; and the extended application of the mechanic arts calls for additional information among practical men. In this work all the truths of Geometry are made accessible to the general reader, by omitting the demonstrations altogether, and relying for the impression of each particular truth on a pointed question and an illustration by a diagram. In this way it is believed that all the important properties of the geometrical figures may be learned in a few weeks; and after these properties have been once applied, the mind receives a conviction of their truth little short of what is afforded by rigorous demonstration. The work is divided into seven books, and each book is subdivided into sections.

In Book I., the properties of the geometrical figures are explained by questions and illustrations.

In Book II. are explained the construction and uses of the various scales; and also the construction of geometrical figures. It is, as its title imports, Practical Geometry.

Book III. treats of Drawing. Section I., of the Elements of the Art; Section II., of Topographical Drawing; and Section III., of Plan Drawing.

Book IV. treats of Architecture—explaining the different orders, both by descriptions and drawings.

Book V. contains the application of the principles of Geometry to the Mensuration of Surfaces and Solids. A separate rule is given for each case, and the whole is illustrated by numerous and appropriate examples.

Book VI. contains the application of the preceding Books to Artificers' and Mechanics' work. It contains full explanations of all the scales—the uses to which they are applied—and specific rules for the calculations and computations which are necessary in practical operations.

Book VII. is an introduction to Mechanics. It explains the nature and properties of matter, the laws of motion and equilibrium, and the principles of all the simple machines.

ELEMENTARY ALGEBRA.

This work is intended to form a connecting link between Arithmetic and Algebra, and to unite and blend, as far as possible, the reasoning on numbers with the more abstract method of analysis. It is intended to bring the subject of Algebra within the range of our common-schools, by giving to it a practical and tangible form. It begins with an introduction, in which the subject is first treated mentally, in order to accustom the mind of the pupil to the first processes; after which, the system of instruction assumes a practical form. The definitions and rules are as concise and simple as they can be made, and the reasonings are as clear and concise as the nature of the subject will admit. The strictest scientific methods are always adopted, for the double reason, that what is learned should be learned in the right way, and because the scientific methods are generally the most simple.

ELEMENTARY GEOMETRY.

This work is designed for those whose education extends beyond the acquisition of facts and practical knowledge, but who have not the time to go through a full course of mathematical studies. It is intended to present the striking and important truths of Geometry in a form more simple and concise than is adopted in Legendre, and yet preserve the exactness of rigorous reasoning. In this system, nothing has been omitted in the chain of exact reasoning, nothing has been taken for granted, and nothing passed over without being fully demonstrated The work also contains the applications of Geometry to the Mensuration of Surfaces and Solids.

SURVEYING.

In this work it was the intention of the author to begin with the very elements of the subject, and to combine those elements in the simplest manner, so as to render the higher branches of Plane Surveying comparatively easy. All the instruments needed for plotting have been carefully described, and the uses of those required for the measurement of angles are fully explained. The Conventional Signs adopted by the Topographical Bureau, and which are now used by the United States Engineers in all their charts and maps, are given in full. An account is also given of the manner of surveying the public lands; and although the method is simple, it has nevertheless been productive of great results. The work also contains a Table of Logarithms—a Table of Logarithmic Sines—a Traverse Table, and a Table of Natural Sines—being all the Tables necessary for Practical Surveying

The Collegiate Course.

I. **DAVIES' BOURDON'S ALGEBRA.**
II. **DAVIES' LEGENDRE'S GEOMETRY AND TRIGONOMETRY.**
III. **DAVIES' ANALYTICAL GEOMETRY.**
IV. **DAVIES' DESCRIPTIVE GEOMETRY.**
V. **DAVIES' SHADES, SHADOWS, AND PERSPECTIVE.**
VI. **DAVIES' DIFFERENTIAL AND INTEGRAL CALCULUS.**

The works embraced under the head of the "Collegiate Course," were originally prepared as text-books for the use of the Military Academy at West Point, where, with a single exception, they are still used. Since their introduction into many of the colleges of the country, they have been somewhat modified, so as to meet the wants of collegiate instruction. The general plan on which these works are written, was new at the time of their appearance. Its main feature was to unite the logic of the French School of Mathematics with the practical methods of the English, and the two methods are now harmoniously blended in most of our systems of scientific instruction.

The introduction of these works into the colleges was for a long time much retarded, in consequence of the great deficiency in the courses of instruction in the primary schools and academies: and this circumstance induced Professor Davies to prepare his Elementary Course.

The series of works here presented, form a full and complete course of mathematical instruction, beginning with the first combinations of arithmetic, and terminating in the higher applications of the Differential Calculus. Each part is adapted to all the others. The Definitions and Rules in the Arithmetic, have reference to those in the Elementary Algebra, and these to similar ones in the higher books. A pupil, therefore, who begins this course in the primary school, passes into the academy, and then into the college, under the very same system of scientific instruction.

The methods of teaching are all the same, varied only by the nature and difficulty of the subject. He advances steadily from one grade of knowledge to another, seeing as he advances the connection and mutual relation of all the parts: and when he reaches the end of his course, he finds indeed, that "science is but knowledge reduced to order."

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EEN DAYS